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MESSAGES
OF
UPLIFT FOR INDIA



SAINT NIHAL SINGH

MESSAGES
OF
UPLIFT FOR INDIA

Being Essays, Descriptive, Educational and Critical

BY
SAINT NIHAL SINGH
Traveller, Writer, Lecturer, Author of "Essays on India." etc.

WITH AN INTRODUCTION BY

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DEDICATED TO MY HELPMATE

PREFACE

A collection of Mr. Saint Nihal Singh's recent writings needs hardly any introduction to the reading public in India. His work appears with such persistent frequency in a multitude of the leading Indian newspapers and reviews that there is scarcely a reader of current literature in Hindostan, who is not familiar with the service Mr. Singh is ceaselessly rendering to his countrymen by sending them messages of uplift written in the intervals of travel in Burma, Malay, Straits Settlements, China, Japan, Canada and the United States.

"Saint Nihal Singh," says Mr. W. T. Stead, Editor of the *Review of Reviews*, "is one of the many cultivated natives of India who are studying the latest evolution of the democratic principles of the west in the Great cities of the American Republic. I have of late had occasion

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to quote and always to quote with praise, from the articles which he has from time to time contributed to the periodical literature of India and the United States."

Mr. Singh has not only attained an enviable position in the journalistic circles of India, but is regarded abroad as a reliable authority on current affairs in the Orient. His views are looked up to by eminent thinkers and find a prominent place in the Occidental reviews of standing and his literary clientele in India, China, Japan, Canada and the United States is several millions strong. One of the chief characteristics of the writer is the marked impression he creates on his readers.

The Publishers of this work are glad they have been given an opportunity to bring out a collection of Mr. Saint Nihal Singh's articles and to place them within the reach of all. They have been particularly fortunate in having an eminent and powerful writer to contribute an introduction to the book. Mr. B. O. Flower, the writer of the introduction, is the Editor of *The Arena*, a prominent Twentieth-Century American Review. Being a friend of the author, he is peculiarly fitted for pointing out to the reader the significance of the book. The Publishers owe their sincerest thanks to

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Mr. Flower. They also are indebted to the editors of the various magazines in which some of the articles originally appeared, for according them the permission to reprint them.

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INTRODUCTION

MR. SAINT NIHAL SINGH'S thoughtful *Messages of Uplift for India* is a volume of far more than ordinary interest and value. It is the work of one who may be justly termed a cosmopolitan; for though the author is a child of the Orient and a devoted son of India, he is great enough to rise above the limitations of provincial and racial prejudice; and he has travelled widely and to such good purpose that he has been able to view other peoples and races and their achievements with a degree of impartiality that is rare in travellers. His master desire has been to recognize whatsoever is of real merit and value and to bear to his own people a message of helpfulness from the various lands and peoples with whom he has sojourned.

The present volume is an Oriental's message from the Occidental world to the Orient. India and the West are at opposite poles in regard to dominating ideals. Two great world concepts are epitomized in the civilization of Hindostan

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and that of the great Republic of the New World. From remote time the scholars of India have been largely given to introspection, to meditating and philosophizing on the real man, which though invisible to the eye of sense, is nevertheless the essence of being, the persistent Breath of Life. But high and noble as is this search for the real self, this ceaseless endeavour to understand the nature of life and the obscure laws that govern being, in order that man may be brought into harmony with the Cosmic Mind, this idealistic meditation carried to the extreme has not been an unmingled blessing, as it has tended to the ignoring in too great a degree of things essential to the general uplift and development of the units in the social organism, and to the proper care of the body during the pilgrimage from birth to death.

Moreover, while to many of the nobler and more highly developed this life of introspection doubtless proved exalting and spiritualising, others failed to grasp the real significance of the great truths glimpsed. The view from their mental vantage-ground was so limited as to convey erroneous ideas and impressions. This

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fact has been emphasized by distinguished Indian philosophers. Indeed, while penning these lines my attention has been attracted to a thoughtful paper by P. Ramanathan of Ceylon.* The writer, after observing that "every land and age has its own obstructions to the comprehension and practice of the principles of true life," goes on to show that in India the two great handicaps are "the corporeal caste system which has all but strangled the intellectual caste system taught by sages under the name of *Varnasrama Dharma*, for the practical advancement of all who would be spiritual in every part of the globe; and, the utter forgetfulness of the truth that the works section of the Vedas and Agamas was designed only for awakening the spirit to a knowledge of itself and of God."

The West, on the other hand, has unhappily too frequently blindly mistaken the shell for the kernel. It has too much subordinated the spiritual to the material. It has riveted the mind on the things of sense, and although in the

* "The Miscarriage of Life in the West," by P. Ramanathan, C.M.G., K.C., H. M. Solicitor-General, Ceylon, in *The Hibbert Journal* for October, 1908.

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domain of the physical it has achieved victories that almost stagger the imagination, its spiritual growth, unfortunately, has not kept pace with the material advance. Often, indeed, its material triumphs seem to have deadened the heart to the higher things.

Thus the Great Prophet of Nazareth, the Founder of the Christian religion, who taught the religion of right living rather than a creedal or dogmatic theology ; who emphasized so simply and beautifully the importance of seeking first the Kingdom of God, or giving the master concern to the soul life ; who laid down as fundamental principles of his religious philosophy the unity and solidarity of life and the doctrine of the brotherhood of all the children of the Common Father ; and who advanced as the great basic principle of his ethical teachings, " Whatsoever ye would that men should do unto you, do ye even so unto them," has been largely ignored in so far as actual carrying forward of his great principles is concerned, though he has been all but universally acknowledged by lip service and with external manifestations of honour and homage throughout the Western world. And

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the result of this failure to grasp the vital soul of His teachings is seen throughout history, by the warring of dogmatic creedal factions in the church, the terrible persecution that from time to time darkened the annals of Europe, and the onward march of the materialism of the market or aggressive egoism in state and in the life of the people.

These failures, however, of two great civilizations to reach the higher ideals are but one side of the picture. Each civilization has much to give the other, and it is to me one of the most hopeful signs of the times, in so far as Western civilization is concerned, that the great truths eloquently impressed by the ancient sages of India, voiced later by Plato in Greece and by Jesus Christ in Palestine, and still later by Kant, Hegel and other German philosophers and by Emerson and Browning of the Anglo-Saxon world, are coming to receive more and more attention from the intellectual leaders and a steadily growing army of earnest men and women in the Western world.

On the other hand, I take it to be a happy omen that India, after her long period of inertia,

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is awakening to the importance of paying more attention to the physical man and his environment, more attention to the women who is to be the mother of the future state, more thought to the children who are to become the state of to-morrow, and to the surroundings and modifying conditions of all her people.

It is most encouraging to see young India in evidence, zealously working for the awakening of the people to their true heritage and to the larger life that should be theirs; to the importance of developing home industries and supporting the same; to the necessity of learning many things from the Western world that will conserve the true happiness and foster the development of the people.

Believing, as does the writer, in the principles enunciated in the American Declaration of Independence; believing that all children of earth are the offspring of the Divine or Cosmic Mind, and that the law of brotherhood should obtain throughout the world; believing that such is the obligation imposed by the law of solidarity that in proportion as we help others and further the advance of the Kingdom of Love on-

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earth we purify and uplift ourselves, he hails with pleasure a book like the present, that aims to awaken a great people to a keener realization of their obligations, duties and the possibilities that lie within their grasps, and to acquaint them with those things that have proved to be good for all the people in Western civilization.

The general reader will be impressed with the broad mental attitude or intellectual hospitality of the author. This characteristic of the cosmopolitan is very important in a work of this character, as it protects the author from the prejudice of tribalism on the one hand and from being carried away by the glitter and glamour of the brighter aspects of the new lands and peoples with which he comes in contact, on the other.

Mr. Singh deserves well of India. His life, the service which he has rendered his country by the contribution of this volume, the inspiration of his example, quite apart from the thoughts contained in this work, will be of real worth to the young of Hindostan. For there are few things in life more potent as formative influences on youth than the life of one who has

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been courageous and steadfast in pursuit of a noble end, especially if this aim has to do with the highest weal of the fatherland and its teeming millions. Moreover, the career of the author has been so exceptional, when circumstances are taken into consideration, that many poor boys in Hindostan will take courage from a knowledge of what has been achieved by Saint Nihal Singh, and will press forward under the moral compulsion of such high ideals as have guided him.

Our author is a fine representative of young India. He early conceived the idea of doing something for Hindostan, but adverse circumstances hedged him about. The limitations which confronted him would have appalled and rendered nerveless a less resolute and courageous heart; but before his mind floated a vision, ever beckoning him on. To his ears came wondrous stories of great achievements being wrought over-seas and in other lands, while India, the great mother of civilization, lay inert and enthralled. Her children were the victims of cruel poverty that annually culminated in famine, followed by pestilence. The fearful burden of

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taxes bore heavily upon them. Ignorance brooded like a mighty pall over millions of lives,—ignorance of how best to make the land support their lives, ignorance as to how most successfully to take the crude material and transform it into the finished product, ignorance as to mechanical and utilitarian arts with which Western civilization has been enabled to forge ahead in the struggle to subdue nature. He felt that among the great needs of India was light, the light of full-orbed education,—an education for body and brain as well as soul. And to make this necessary education effective, he felt that one of her own people should by extended travel and personal study and investigation in foreign lands be able to tell the story and illustrate the message as only a native who was an eye-witness of other civilizations could portray.

With these and kindred thoughts in mind, he fared forth, practically penniless. Few young men, however, even when well equipped with funds are willing to attempt what this young man did. Penniless and an absolute stranger to the peoples and races he proposed to visit,

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Mr. Singh set forth inquest of truths that should be enlightening and uplifting for India. From the first he encountered hardships that would have discouraged a less daring mind. He travelled in China and Japan, and from thence crossed to the New World. Everywhere his master aim was the acquisition of knowledge for the benefit of India.

In Japan he was able to learn much that was important for his own country ; but it has been in the New World that he has gathered the greater sheaf of facts that will serve his fatherland.

Nor is this all. Mr. Singh early made his impress in America. He arrived in Canada in time to be of real service to his countrymen, then the victims of racial and tribal prejudice. Later as lecturer, journalist and magazine essayist, he won wide repute in the United States and Canada. His essays in *The Arena* have been widely copied and have served to remove many popular but erroneous impressions relating to India.

The record of such a life cannot be other than inspiring to Indian youth.

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The present work speaks for itself and we believe its worth will be readily appreciated by discriminating Indian thinkers who are awake to the pressing needs of their people at the present time. It will be observed that the book is above all things else constructive in character and optimistic in spirit. It is pre-eminently a message of hope, confidence and comfort for India, born of a faith that is rooted and grounded in knowledge; a work instinct with inspiring truths, practical suggestions and helpful illustrations.

It is divided into three parts. The first will appeal to the reading public of India who wish to know more of the great world beyond the boundaries of Hindostan and to be able to compare the differing characteristics and conditions of foreign lands with those at home. This part will also be of special value to the young, because of its effective appeal to the ambition of youth and the felicitous manner in which the author emphasizes his thought with practical illustrations drawn from Western history or from his personal observations.

The second division, or "Educational Essays," will be especially attractive to earnest

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friends of progress who are working for a brighter and happier day for India. These essays are messages of great practical value, written in a popular style. Their value is enhanced by numerous illustrations showing the practicality of educational and advance steps which while they might be innovations to the people of Hindostan, are warranted because of the excellent results. Moreover, it is, we think, along the lines of full-orbed education,—the education of the hand, the brain and the heart, that true progress and individual and national greatness lie, and these chapters will open new vistas before the contemplative minds of many young men of India, that will result in rich fruitage in the years that are to come.

The closing division of the work, devoted to "Critical Essays" is of general interest and value. They fitly complement the other more important divisions of the work, making in all an extremely important volume that cannot fail to contribute much for the uplift and onward march of India.

BOSTON,
MASSACHUSETTS, U. S. A. } B. O. FLOWER.

ESSAYS—DESCRIPTIVE

“THE WHITE HOUSE”

IN AMERICA AND INDIA

“What do you consider the greatest incentive that spurs your countrymen on to diligence and prosperity?” This question was asked of an American who for twenty years has been a commanding figure in the United States Senate.

“The White House,” he replied, laconically, almost shortly.

“The White House”—these three words are the key to American prosperity and progress. They constitute the motive power that swings and stirs the eighty millions of people who acknowledge the Stars and Stripes as their flag. “The White House”—the official residence of the President of the United States, America’s chief magistrate and executive—forms a charm whose potency no pen can exaggerate.

Expunge these three words, small and insignificant as they appear to the uninitiated, from the vocabulary of the average American

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and you not only turn all the poetry of life into hum-drum prose ; but you so take away the heart from the system that all the life juices are drained from the body, which withers and dies.

It is impossible to imagine a Lincoln or a Garfield without " the White House."

Lincoln was born in a log cabin. Garfield saw the light of day for the first time in a shanty. Both grew up in abject and squalid poverty. Neither had any "advantages." Whatever they achieved in life they fought for, struggled after. Difficulties, trials, penury, want, discouragements, reverses, both met in plenty ; but in their early childhood they had set up a mark, and disappointments and failures and heartburnings deterred them not. To reach and reside in the White House, so to live there as to do the maximum good to their people was their goal—their ideal. They rested not, toiled and moiled and battled on until the shot hit the bull's eye right in the centre.

Imagine Lincoln splitting rails ; Garfield driving mules along the tow path ; Grant tanning leather—all doing their respective tasks whole-souled-by and as-well as-they knew-how ;

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dreaming, planning, working all the time in order to attain their ambition—to reach the White House. Each foot they lifted brought them that much nearer to the coveted prize—each journey they performed found them closer to the goal on which their eyes and hearts were set. Every one of them lived to see his hopes realized, his dreams fulfilled.

Every school-boy in America does not attain this ideal—does not reach “The White House” and live in it. Few do. True ; but every one, without an exception, is the gainer for having entertained the dream. The inspiration has been his. “The White House” has made him “put in hardericks”, as the Yankees say. He has fought more furiously and with greater stick-to-it-iveness, more spontaneously, than otherwise he would have done.

Did you ever meet one who had reached his ideal—whose mission in life had been accomplished—who had obtained what he wanted from life ? Did you ever come across one who had accomplished what he set out to achieve and was now preparing to quit the world in favour of the jungle ?

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Such an one surely did not aim very high.

An Oriental may spend months in the United States, travel through and reside in many States, live with many people, enjoy the confidence and trust of numerous Americans—but he still will have to meet some one who has, so to speak, reached the end of his tether. Both men and women have unbounded faith in themselves and ambition to achieve—so intense that it is never satisfied, but keeps growing, expanding, enlarging ever.

Very materialistic, you would say.

Not necessarily ; for there are many Americans who have spiritual ambitions.

Ambition is like the horizon ; the nearer you approach to it the farther it recedes. Ambition is not necessarily bad. Ambition may be good, bad or indifferent—it all depends.

A Yankee would be an oddity who did not pretend to be a writer of books or newspapers—who did not profess to be a master of some art,—adept of some kind—expert in some branch of science, physical or metaphysical—or at least who did not aim to be an author, or who was not engaged in some sort of research or investi-

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gation which, when "sprung on the world," would topsy-turvy everything, every institution.

Indian travellers are disposed to blandly smile when told this. Nevertheless, it is the secret of American success. They aim high. They talk big. They "bluff". They advertise. They boom. They bluster. They "fuss around". Curious as it may sound, they succeed.

A newspaper boy whose sole business in life at first sight appears to be selling papers for a cent each, is aspiring to become a "reporter" an editorial writer, an editor, a managing editor—the owner and publisher of a paper. He bides his time, always aiming to possess himself of the qualifications that will make it possible for him to succeed—to be the soul of the largest newspaper syndicate in the world. His ambition is to reach the top rung of the ladder. This little boy, who, so to speak, is in a subterranean cavern where the bottom step of the stairway is hidden in dense darkness, considers any but the top-notch beneath his dignity to centralize upon.

You, reader, may be disposed to call this impudent. But who are the greatest writers in

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America to-day? Those very people who thought and talked big, who dared to dream extravagantly, who worked with maddening fury.

The case of one man may be cited. To-day he is editor of one of the largest, best written and most perfectly conducted magazines in the world. He began his career as a newspaper boy. For a penny a piece he sold papers for years. Since he has achieved his present position, is he satisfied with it? Does he consider that he has reached the pinnacle of prosperity? No. He declares constantly that he is widening his knowledge—solving new problems—taking up new questions—adding new departments to his life. He is restless—ambitious; yes, very ambitious. Onward he is marching, constantly, ceaselessly climbing closer to the top where the goal of his ambition is hidden by the clouds.

The case of scores of other writers could be mentioned but why confine the tale to the experience of writers alone? Is not the salesman aspiring to own the store? Is not the proprietor of the shop desirous of being at the head of a large corporation? Is not the millionaire after multi-millions? Is not the multi-millionaire

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engaged in an attempt to out-strip Rockefeller, the richest man in the world ? Is not Rockefeller adding to his billions, swelling them into trillions? Has not each the " White House " for his aim—" the White House " typical of political and magisterial power, or of material or spiritual potentiality—" the White House ", the blessed inspirer of Amercian manhood and womanhood ?

Indian educators, where is "the White House" which awaits your pupils ?

Is not education without its most potential goad—for the matter of fact, impotent, without "the White House" ? Of the millions of pupils that have graduated from your primary schools—of the hundreds of thousands that have matriculated in your high schools—of the many thousands who have passed through your highest degree examinations, of the hundreds who have completed post-graduate work, of the scores who have achieved undying fame in the realms of Law, Literature, Medicine, Metaphysics, Politics and Economics, how many have reached " The White House"—how many, were inspired by " the White House " to put

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forth their hardest efforts—how many in the dark and gloomy moments of struggle and hardship, had the comfort of looking at “the White House” looming on the horizon of the future—the emblem in white marble of the highest rank in the land ?

More than ninety per cent of Indian school boys never can dream of getting more than from ten to thirty rupees a month—either as petty clerks in a government office or a salesman in a store. This constitutes their “White House.” They dare not dream of more. Rarely ever they attain more than this—always do they congratulate themselves if fortune favours them with even such a pittance.

What is the “White House” of the rest ?

Some of them perhaps eke a hundred rupees out of the Government Secretariat. A few set themselves up as petty shop-keepers, business men, merchants. Once in awhile the Government bestows upon one an Extra Assistant Commissionership. A score or so, in the entire annals of the British administration, covering say one hundred and fifty years and extending over hundreds of thousands of square miles, have

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been made High Court Judges, nominated members of Legislative Councils. A solitary Indian was once made a Commissioner of a District, another appointed as under-secretary to a government official. Such has constituted their "White House."

"A small postern gate," wrote Sir William Digby a few years ago, "has been constructed through which a few Indians have been permitted to pass to certain positions of honour and emolument. But the great door is still closed—an impassible barrier." "No Indian need apply!" is written over it. To the "White House" all avenues have been closed—not only the main entrances are barred—but the alleys and by-ways are strictly guarded, and the windows and doors are jealously kept shut.

Love for "the White House" is contagious. From the United States it has spread to Canada. The yeast is working among the Canadians.

To-day the Canadian boy's "White House" consists of the Premiership.

The Canadian Prime Minister virtually is the ruler of the land. In name, the Viceroy and Governor-General, an Englishman, sent

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from Home, is the ruler of the Dominion. He has the veto power; but he has not exercised his "divine right" of vetoing any measure passed by the Canadian Houses of Parliament for so long a time that the people of the country have well-nigh forgotten that he still holds the prerogative. If he dare to use it, revolution is certain to envelop "the Lady of the Snows". All that the Governor-General is supposed to do is to amuse the wives and daughters of the Canadians who have worked and proposed and gathered the "goods of this world" in abundance.

The present generation of Canadians is not content with their "White House." They want more. They want the Governor-Generalship for themselves. "A Canadian, alone," they argue, "should hold the highest office in the land".

It is not insinuated that Canadians are endeavouring to sever themselves from the British Empire. Presumably they want the King to nominate his *vice*, his deputy—only, they insist that he ought to be a Canadian.

What about "the White House" In India?

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Americans are an essentially industrial and commercial people. Perhaps in the course of time they may be able to encourage the fine arts more than they do at present. Perhaps in time to come they may prosecute inquiry into the higher realms of thought, more than they do now. At this moment, however, the energies of the average man in the United States are employed in making a living or striving to accumulate a competence. In America there is practically no leisure class. The aristocratic idler, if not absolutely unknown, is more than a curiosity than anything else to the people. The Americans do not dissociate life from work of some kind. One of the very first questions people in America are apt to ask concerning a new-comer is : " What does he do ? "

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The American theory, it appears, is that all wealth, advancement, strength and refinement in a national sense, ultimately rests on labor. A man must work or he will starve. If he does not work himself, some one else works or has worked to support him. One of the most common arguments that one hears in America is that by work and various industrial, developing and commercial enterprises alone do we lay up the surplus called national prosperity.

According to Ralph Waldo Emerson, the seer of New England, America is but another name for opportunity. Americans speak of their continent as "the peerless, unrivalled, unapproached and unapproachable land of promise and plenty." Working men, who in India would merit scant respect, probably be socially ostracized, in America have equal social privileges with those engaged in the so-called genteel or learned professions. Not that there is no caste in the United States—only, the exclusive set is very limited in number and extent. Honest work, of whatever character, is respected in that

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land. Manual work is not despised. Here lies an essential difference between India and America.

The average American, as soon as through the primary school, seeks for a trade or commercial education. To learn some trade or profession, to acquire business or commercial training, to become an expert or a specialist in some line of work, to be able to apply scientific and exact knowledge to some particular aspect of life, seems to be the educational ideal of the Americans. Moreover, the people of the United States aim to discard all prejudices and endeavour to engage themselves in occupations which pay them best. In genteel professions, like stenography, clerking, etc., women hire themselves at cheaper wages and consequently have taken the places of men. The men, therefore, find it more profitable to work with the hands.

In India it is different. To start with, there is the prejudice engendered by caste. This prevents sons from following professions other

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than those in which their fathers are employed. It is also responsible for people everlastingly drudging in occupations in which they started in life, whether they have any talent in that direction or not. In addition to this, the women of India still have to be emancipated and are not engaged in gainful labour. Facilities for technical and commercial education are absent in India. All these factors combined have produced in the hearts of educated Indians a predilection for clerical work at absurdly low wages.

Opportunities and conditions in America are such that poverty, instead of pinching, dwarfing and limiting the rising generation, proves an invaluable spur, enlarging and ennobling their minds and setting them free from the bonds of ignorance. It is computed that more than eighty per cent of the college students in America come from the village and farm—that fully ninety per cent of the possessors of palaces in the United States were conceived in poverty and brought up in penury and want. It is no

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exaggeration to say that the wealth of the American continent to-day is under the control of men raised on farms or bred in mechanics' cottages—men who, as boys, were, so to speak, without opportunities, and if born in India under the present circumstances, would have gone without education and a chance to rise in the world. The men who made vast fortunes in the United States during the past twenty-five years were, as a rule, not worth a dollar when they began business. Statisticians have estimated that out of the twenty-five millionaires in the United States Senate, at Washington, D. C., at least twenty made their own fortunes during the last three decades. They are men who, in the most literal sense of the word, owe their prosperity to grim poverty—to the inestimable training they secured while painfully passing through the University of Hard Knocks.

In the light of these facts it appears significant that the American continent was discovered by a man who was the son of a poor weaver and a weaver himself.

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American boys do not have to refer to encyclopædias and books of biography in order to derive inspiration to manfully struggle during moments of dismal darkness and depression—during the long, grinding years while they are qualifying themselves for the position in life they are ambitious to fill. The present rising generation of America merely has to look around and see scores of people who began their lives in cottages and now dwell in castles. The most successful men around them began their careers in shirt-sleeves, with grimy, callous hands. Take for instance, E. H. Harriman. To-day he is described as the ruling figure in New York finance. He is spoken of as the greatest railroad magnate in the world. He left home at the age of fourteen in order to earn his own living and contribute towards the maintenance of his parents, who were too poor to permit the boy to continue his studies at school.

Henry C. Frick, known the world over as one of America's leading captains of industry, first saw the light of day in a labourer's hut in

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Pittsburgh, Pennsylvania. He served as an apprentice and a journeyman in steel works, and owes his present position at the head of one of the greatest steel combines in the world to the determined way in which he battled with poverty and want during earlier years.

James J. Hill, who is a railroad magnate of note, and whose financial operations are gigantic, was born in a farm house in Wellington County, Ontario, Canada and started out as a brakeman on the Canadian Pacific Railroad.

Who is not familiar with the name of John D. Rockefeller, the head of the greatest trust in the world, reputed to be America's billionaire? He started life as a poor boy.

Andrew Carnegie whose name looms large in the press all the world over, and who made his multi-millions from his steel concern in Pittsburgh, Pennsylvania, was born in very narrow circumstances.

Cornelius Vanderbilt laid the foundation of the celebrated Vanderbilt fortune with the fifty

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dollárs his mother provided him, the accumulation of several years' hard earnings.

In addition to the living examples of such notable characters, who, through dauntless struggle and perseverance, rose from grim poverty to luxurious affluence, the American boy is taught in his classroom that American history glows with the achievements of self-made men. The names of at least three presidents of the United States can be mentioned, who were born in log cabins and eventually resided in the White House while holding the highest office in the gift of the people. Abraham Lincoln, Ulysses S. Grant and James A. Garfield were born and reared in privation and penury.

A very amusing story is related of Daniel Webster, who is said to have been the most versatile statesman America has produced. He began life as a poor farm boy. When a student, a friend sent him a recipe for a polish to blacken his shoes. His reply : " But my boots need other doctoring ; they admit water and

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even gravel stones", is characteristic of the poverty through which he waded to high rank. Henry Clay, who is reckoned to have been one of the greatest orators of America, was born in a family too indigent to send him to school. Stephen Girard, who was known in his day as the second richest man in the United States, came to America as a cabin boy on board-a-sailing ship. When he landed in New York, all he owned in the world was six cents.

"American boys do not dream of some Hercules coming to give them a lift," writes one of the ablest editors in the United States. "When I was younger I used to think it would be a very fine thing for a young man to be pretty well provided for financially. I was intensely sorry for myself and other lads who were handicapped by poverty. When we could not take our share in the enjoyments of other boys of our own race, I felt that if ever I had a son of my own I would wish to spare him all this, to see him take the pleasures of youth as his right, to be able to do the handsome and the generous thing without being hampered by considerations of money.

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“ I am too much of a coward, I fear, willingly to submit my son to such discipline as was mine during those boyhood years. But even with all the wisdom that is supposed to come to us with years, I would far rather to-day see him tread the sand-path of success trodden years ago and now by so many boys with bare feet and patched trousers, than in an automobile, for instance.

“ Boys being boys, I look back now to those days of boyhood with a thankfulness akin to the deepest gratitude, for after all, when the truth is faced : how many of us as boys would be diligent if we knew we could have what we wanted without working for it ?

“ I would not willingly condemn my boy to crass poverty unless it were a choice between that and bestowing wealth upon him in a corresponding degree, then I would without hesitation, but as between the two and that is where most of us find ourselves, I believe the most fortunate boy in the world to-day is he who is the son of poor parents who have just enough means to keep him above actual and mortifying want. But nothing more. Before that boy stands the most magnificent opportunity that

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life holds ; the making of himself into a man with the greatest boon and the most priceless stimulant that can be placed behind any boy: 'the boon of poverty.' "

Such appears to be the ideal of America to-day. Newspapers and magazines throughout the length and breadth of the land are preaching the gospel of success through work. Scarcely a page of current literature but chronicles the life of some successful man or woman who rose from poverty to riches through personal effort. Head-lines such as these attract attention: " An Example of Success: Character sketch of the three Dollar-a-week—boy who rose to membership in the firm he started with and now retires on a competency to serve his city of whose sinking fund he is a valued trustee : and to enjoy the fruits of his ability."

Here are some thoughts which such successful business-men broadcast throughout the country by means of the daily papers, to inspire and uplift the rising generation :

" Hard work should be the every-day gospel of the United States."

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"Seizing opportunity leads to success."

"Labour intelligently applied makes opportunity."

"The three-dollar-a-week boy to-day has more opportunity than the three-dollar boy had when I started twenty-eight years ago."

"Specialized business creates demand for experts."

"Development of country and business furnishes a field for workers of the present."

"Excepting a few mighty geniuses, all business-men have about the same average ability."

"One's first duty is to his family, then to his community."

"I am vain enough to believe I have the moral courage to retire from business when I have enough money."

"Generally speaking, I believe there is opportunity for every one."

In addition to this, there are newspapers and magazines extant in the United States which do nothing but constantly expatiate on "success." Their sole mission in life, their only claim to existence, is their ability and inclination to pump

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ambition into the veins of the people, to vitalize them and inspire hope and faith in them. There are men whose life-work it is to write literature of this character, and thus render the most vital help possible to their contemporaries and the coming generations.

The work of these people is directed against that section of the American press in which statements appear to the effect that America is no longer the "continent of opportunity." It is alleged that the trusts and combines have made it impossible for young people to get on in the world. Times are said to have changed and it is argued that opportunities such as Abraham Lincoln and James A. Garfield enjoyed exist no longer. Some even go to the length of asserting that if men like Grant and Garfield, who went to the White House from log cabins, were to be born at the present moment, they would find it impossible to achieve the success they did.

Thoughtful analysis of the situation, however, show the speciousness of such conclusions. America continues to be the continent of opportunity. The resources of the United States barely

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have been touched. Wealth untold is awaiting the young men with wits and enterprise.

There still is a large section of America whose rich resources practically are unexploited. The American West, to-day, is thinly populated and its abundant mineral and material resources are daily inviting trainloads of prospectors. For centuries to come the rich agricultural and pasture lands, fruit regions, forest and fishing States will continue to enrich those who have brain and brawn.

There is something in the climate—something in the vibrations of the country that is responsible for making the people “hustle” and work like beavers. But above all, it is the fascinating lure of the undeveloped resources that charms the prospectors and furnishes them a perennial inspiration, impelling them to put forth intelligent and assiduous effort. The newness of the country coupled with a belief that hard work of the right kind cannot fail to bring the most profitable results, mainly is responsible for what America is to-day.

In addition to this, the American people are imbued with a spirit to risk. The American is willing to treat money merely as a seed. He is prepared to take the chance of sowing the

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seed. The harvest may come. It may not arrive. The Yankee, however, always has the spirit to take the chance, or to "risk it", as he puts it. In this trait of character, the American beats the world.

Herein lies an essential difference between India and America. To-day, we in Hindostan are learning that our country, though probably the most ancient country in the world, is not without its opportunities. Of late years we have come to realise that there are wonderful possibilities for the development of mineral and other resources of India. What we need is the intelligent prospector, imbued with the American spirit of "risking it," of taking a chance at it. More than anything else, the Indian needs the impulse to labour and especially the incentive to train himself to a degree of skill that will make his labour marketable. The people of Hindostan need an inspiration to push out into the world. They have to quit being consumers of goods manufactured by other peoples and to so organise their resources, both of people and property as to become the producers of everything they need. So long as

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"Surely, surely slumber is more sweet than toil, the shore
Than labor in the deep mid-ocean, wind and wave and oar;
O rest ye, brother mariners, we will not wander more."

is the ideal of India, there is very little hope for
our regeneration.

The ideal of an average American is get-rich-in-a-hurry. To orientals this may appear sordid and materialistic. The American is eternally in a floundering flurry. This is responsible for countless nervous break-downs every year. This, in its turn, is a painful penalty the Americans pay for their successful methods. Again, the multi-millionaires in America leave their fortunes to nincompoop sons who riot in crazy, luxury and lead lives of diabolical sin and criminality. This, also, is a serious drawback. But the people of America yet are mere pioneers. They are young. As they grow older they will grow in experience and learn to obtain the best results possible, eliminating, as far as they can, these and other defects.

It ought to be remembered, however, that America's prosperity is due to its youthfulness. It is true that America lacks the back-ground of

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mighty men and great deeds achieved ages ago. But it should not be forgotten that though America is without a glorious history, yet the country is engaged in making history. That is what counts. The American go-ahead-ness engrafted on the impetus that comes from the glorious deeds of forefathers, would provide an incentive to India which would produce results no nation on earth could rival. India has opportunities. She lacks "push."

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In India, little or nothing is known of Canada. Indians who are familiar with the works of Rudyard Kipling doubtless have read his poem : " Our Lady of the Snows." No matter what its literary merits may be, broadly speaking this poem conveys an unfair impression. It is unjust to judge Canada by this fragmentary piece of literature.

Barring Kipling's works, hardly any allusion is made to Canada and her people in the books popularly read in India. Indian newspapers and periodicals rarely print items regarding the dominion. School books, histories, geographies and atlases incorporate but the merest suggestions regarding the country, her sources and people. These descriptions are of such an elementary nature that little information can be gleaned from them.

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Accounts in Indian publications of the trials and struggles of Indian immigrants in Canada attracted some attention to that land. From these writings, however, little can be learned about the character of the country and its people.

Canada is wealthy in agricultural, forest, fruit and mineral resources and fisheries. It is peopled with progressive men and women. Their history, though not very ancient, contains many object-lessons for Hindostan. The present article proposes to deal with one of these.

On his first arrival in Canada, a newcomer unwittingly causes ineffable pain to some of his Canadian friends. Unacquainted with the state of affairs prevailing on the western continent, he is apt to refer to Canadian institutions as "American." He takes it for granted that the people of Canada, residing, as they do, on the American continent, are as much American as citizens of the United States.

It does not take him long to become disillusioned. He soon learns that the inhabitants of the United States of America, instead of calling themselves "U. S. A-icans" arrogate to

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themselves the term "American." Thus, in order to preserve his individual existence, his national entity, the resident of Canada is forced to take recourse to the term "Canadian", and resents being spoken of as an adjunct of the "blustering, bluffing" Yankee.

Canadians essentially are patriotic. They are intensely loyal to the country in which they live and work. They have abundant faith in the resources of their land and talk about its coming greatness in a way that causes the listener to "sit up and take notice." Canadian patriotism is of an intensely virile kind. It stirs and sways Canadians. At times it fairly stings the people—but that happens merely incidentally. To the credit of the Canadian it may be said that he is not fond of flaunting the love of his country in too aggressive a spirit. Cases are on record where an exhibition of patriotism brought about a clash between Canadians and Americans; but such instances as these are due, in a measure, at least, to the patronizing attitude of the Yankee who in the exuberance of patriotic zeal, attempts to "bully" or "bluff" the Canadian.

The Canadian's love for his land is not a

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superficial sentiment. It wells up from the very depths of his heart. It is woven and interwoven with the fabric of his being. It is a part of himself. Patriotism has a peculiar significance in Canada. It truly is Canadian-speaking strictly.

This intense patriotic spirit is instrumental in exterminating many vagaries. It renders it impossible for the Englishman settled in Canada to refer to England as his "Home." To do so would make him the butt of his hearer's sarcasm. The English settler in Canada calls England his "old country." He entertains sentiments of 'good will toward that country; but Canada is now his home—his country. Therefore his single-hearted devotion is given to Canada.

Englishmen or individuals of any other nation or country who cannot exhibit patriotism which causes them to refer to their motherland, their place of birth, as their "old country", giving to her a secondary place in their affections, bestowing on Canada, their present and future home, the first position in their feelings and thoughts, have not been

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leavened with the genuine Canadian spirit. They are not considered good Canadians. "N. G."—no good—is the appellation Canadians give folks such as these. Usually they live to learn better. Such as are set in their ways of thinking and have not adjustability to transform themselves, at least to the extent of giving Cæsar his due, after a few years' residence in Canada, drift back to their "home land"—or enjoy the bounty of Canada without giving back an adequate or just return.

From the foregoing it must not be concluded that Canadian patriotism essentially means sundering bonds with England or the British Empire. On the contrary, Canadians are loyal Britishers—respect England and love the Empire. However, love for England or respect for the Empire does not have such a reign over their hearts that they would permit England's expansion or the Empire's advancement at the expense of their country. In a word, the Canadian thinks first of Canada, her weal and progress, and then of the Empire. Such is the essence of Canadian spirit.

To this Canada is indebted for her advance-

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ment, development and progress. On it hinges the future of Canada. Essentially, that is Canada's pivotal point.

In this Canadian spirit, the Englishman's inordinate desire for the industrial advancement of England, for the expansion of the British Empire, by fair means or foul, regardless of even the interests of the members of his own Empire, finds an effectual check. Canadian patriotism makes it impossible for England to expand at Canada's expense. England has tried and still wishes to make, a greater industrial and imperial Britain possible by stunting the growth of Canada—but the Dominion does not, will not, permit it.

If England could have her way to-day, Canada, like India, would be exclusively engaged in producing raw materials such as cereals and meats, leather and hides, and shipping them to England to feed its working men and capitalists. Its raw materials would be turned into finished goods, making it possible for manufacturers, merchants, brokers, lawyers, financiers, railroad and navigation corporations, to fatten themselves by dwarfing and stunting the growth of Canada.

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Canada knows better than to do this, Canada "stands pat." Canada refuses to be bled to death.

The Canadians set their teeth and vehemently say: "By God ! We will protect our country from the depredations of foes of every kind—from one who frankly avows enmity, also from the cunning wretch whose guileful designs are disguised by professions of kinship and love. Our love for the old country cannot, will not, persuade us to allow her advancement at the expense of Canada, our Hope and Pride."

It is good, both for Canada and England, that the Canadians are imbued with such spirit. England's true glory consists in not swelling her size by feeding on the vitals of Canada. It ought to be her pride and pleasure to contribute towards Canada's development. It is fortunate that the Dominion possesses an admirable and invincible spirit which proves a sort of corrective and curbs the desire of England to rise in the scale of nations by holding down Canada. Such a policy would be suicidal to the Canadian Dominion—disgraceful to England and the British Empire.

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Owing to the presence of this spirit of independence and patriotism, Canada is forging ahead with marvellous rapidity. Her home and foreign trade is expanding. Her commerce is increasing. Her granaries are being more and more occupied and utilized. Every year an increased output of wheat, barley, corn and hay pushes itself on the market. Canada's mineral, fruit and forest resources are receiving greater attention and are being explored and exploited with vigour and zeal. Manufactures of various kinds are being established throughout the land and are being multiplied with incredible rapidity. Lakes, falls, rivers, and creeks are being pressed into service in order to yield power to run street and electric railroads, mills and factories. In every department of life Canadians are pushing to the front—endeavouring to check all kinds of waste—to provide every opportunity and facility to the rising generation to develop the resources, expand trade and commerce, enlarge industries, make the most of mines, woods, fruit-bearing trees and agricultural lands.

The go-ahead-ness of the people of Canada

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is remarkable. Canadians are in no way inferior to the Americans in this respect. The American excels the Canadian in "enterprise"; but the "enterprise" of the Yankee many times degenerates into recklessness. The Canadian is more cautious—he is less prepared to take the chances—in many instances he wants to "sleep over night on a proposition" before finally accepting it. He, however, makes this up by his stick-to-it-iveness. Unlike his American brother, the Canadian is less prone to indulge in flurry. Undoubtedly, for equal bulk of business, fewer Canadian businessmen entail physical or nervous break-down than Americans—nervous prostration being directly traceable to eternal and uncalled-for hustle rather than to overwork. In a word, the Canadian businessman goes about his work with more calmness and less "bustle and bluff." Nevertheless, "go-ahead-ness" and "push" prominently are discernable in Canada. They not only appear on the surface, but permeate the whole man.

The germ of the up-to-date is conspicuously busy in Canada. Everything in and about the Dominion spells *change for the better*. The

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Canadians are improvement-mad. They insist that their homes shall be fitted with the most modern mechanisms for reducing drudgery and insuring comfort. They demand all up-to-date facilities which give a country claim to being progressive. The cow and horse barn of a Canadian resident is better than a public building in India. The Canadian's barn is lit by electricity, and he milks his cows by the light of the incandescent globes, turning on the current from the house so that the barn is ablaze of light when he enters it. Small towns of less than a thousand souls, in Canada, are supplied with electric lights, water works, a drainage system, and several banks which do business throughout the week. Even in England, larger communities have banks which do business for a few hours on one day in the week. Their streets lack the luxury of even kerosene lamps and the nearest telephone office is miles away. So far as India is concerned, a town such as Canada boasts in large numbers would be considered a visionary dream—an utter impossibility—entirely out of the question.

The go-ahead-ness also is visible in the

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manner in which Canadians provide educational facilities for their children of both sexes. The government and people, collectively and severally, have done all in their power to frame and put into effect a sane, judicious, and practical educational policy. Colleges with extensive series of connecting buildings, universities, ranking with the greatest on the continent or beyond the seas, have been established. Technical, agricultural and industrial schools have sprung up in different parts of the country and are conducted along lines which would redound to the glory of a nation twice or thrice as old as Canada. A perfect network of primary and high schools, manual training schools providing carpentering and smithing classes for boys and sewing and cooking classes for girls, has been established from one coast to the other. Primary education is free and compulsory. Even the prairie regions, where the homes are few and scattered, are generously provided with rural schools. A thorough and extended investigation of the educational systems of the different provinces of Canada convinces a student of things that in a short time the Canadian boy

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and girl will have educational facilities second to none in the world.

It is instructive to study the difficulties against which the Canadian educator and education legislator have to contend. The people of Canada are of a heterogeneous character. The population is composed of diverse elements. There are differences of more than one kind, of creed, colour, race and nationality.

The term "Canadians" always brings to mind a dish of hash. For the benefit of those who are not acquainted with it, it may be stated that this dish is composed of the leavings—odds and ends of several kinds of meats and vegetables. Hash is but another name for a heterogeneous mess.

English, French, German, Swedish, Norwegian, Russian, Christian, Anti-Christian, Catholic, Protestant, Free-thinker, Agnostic and Atheist—all these and many others compose this hash known as "Canadians."

Not long ago the French and English Canadians were cutting each other's throats. Even

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to-day, jealousies exist between these two large sections of Canadians.

These difficulties have been and are perseveringly and judiciously surmounted. Education is teaching the Canadian children that, despite their differences, they ought to feel a pride for their common country and an interest for its general welfare, which should bind them all together as one people.

A frequent expression on the lips of every true Canadian is, "the greatest country in the world." A traveller in Canada hardly will find an institution that is not spoken of as the "greatest in the world"—or a man, woman or child who will not triumphantly predict that the country is destined to have the greatest future.

Exaggeration of this kind does not break any bones. It only indicates that the people of the Dominion are proud of their country and institutions—that a systematic effort is made to propagate patriotism among them.

Everywhere in the country love for flag and country is in evidence. The maple-leaf, the ensign of Canada, is prominent on all sides. Men and women take great pride in wearing flaglets on.

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their coats and jackets. They carry them in their hands and adorn the inside and outside of their houses with them on ordinary and festive occasions. So great is the love for the flag, that brawls have taken place in Canada on account of Americans insisting upon parading their national emblem instead of the Canadian "Maple Leaf".

Inside and outside the schools everything is done calculated to inspire love of country in the hearts of the young of both sexes. "There was a mighty wise little woman," writes the editor of a leading paper, "I once heard of, who had a way of inventing many odd devices to inspire her children with a fervent love of their country. 'Your country and you are one', the mother would say, 'you cannot rejoice yourself and leave her out.' She taught her smallest child this reverence for the country. When she played the evening song for them to sing around the piano, the last notes they carried to their bed with them were the notes of the National hymn. And never, they were taught, no matter where they were, must they hear that song unless they stood with their caps and hats off. The little mother went to

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her last sleep years ago and her sons, now sane and intelligent men, are not blind to the faults of their country. But Canada is their mother. They had been taught to love her. They never will disgrace her, depend upon that. They have that patriotism which is one of the strongest forces to uplift a human soul.

Results of teachings like these always are gratifying. As time goes on, more and more the French Canadian is feeling disposed to forget that his ancestors came from France—that he speaks a different language—that his religion is not the same as that of the Canadian whose forefathers came from England—that bitter recrimination and jealousy existed at one time between England and his “old country”—that, in fact, the fires of animosity still are smouldering.

On the other hand the English Canadian is eliminating some of his snobbery—trying to eradicate imperiousness from his character. More and more he feels the foolishness of believing, as a part of his religion, that the Englishman will dominate the world on the principle of the “survival of the fittest.” He

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realises that belief in "divine right" is too arrogant and old-fashioned a dogma to be permitted to exist in this century.

More and more Frenchmen and Englishmen residing in Canada show a disposition to meet each other half way, to unite and pull together as Canadians.

The spirit is "catching". It is communicating itself to all kinds and conditions of Canadians. It is touching to witness the patriotism exhibited by some phlegmatic Dutchman, or stolid Swede, or effervescent Italian, who, but a few months ago, came from Europe, as he tells in miserable, broken English, impossible almost to understand, of his love for his "home"—the Land of the Maple Leaf. An ineffably sweet thrill passes through the listener at the mention by the fledgling-Canadian, of his loyalty to the land of his adoption, and his genuine interest in "booming" Canada.

It is fortunate for the Dominion that Canadians are developing the "boom" spirit—the desire to advertise the country. The material resources of Canada are so varied and vast, and still barely touched; the population is so small;

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and the climate so little understood in other parts of the world ; that any amount of advertising seems inadequate.

British Columbia, acknowledged to be the richest province of Canada, is most thinly populated. Its 395,610 square miles have but two hundred and fifty residents according to the latest and most sanguine figures.

Recently the Canadians have taken in hand the advertising of their country. Already they have reduced the art of advertising to a science. Railroad, navigation, and real estate companies, those who have to dispose of fruit-growing, forest, mineral and agricultural land as well as the government, are making herculean efforts to acquaint the people of Europe and the United States with conditions in Canada.

In the Dominion railroads are being pushed ahead of population. This is an entirely different phase of progress from that which anywhere or anytime else existed. When population is unloaded by trainloads in this country, which is new in every sense of the word, doubtless there will be some difficulty in getting the newcomers settled. Once the immigrants

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are absorbed in horticulture, fisheries, mines, agriculture, forest-cutting and other industries, a great future is sure to dawn upon Canada.

The evidence is plentiful on every side that Canada, in time, is destined to grow extremely wealthy—not rich in the sense of mere dollars but wealthy in its people, their manner of living, in the ideals which actuate them—wealthy in the widest sense of the word.

A careful survey of the situation and a thoughtful analysis of the industrial conditions both in Canada and India, result in the conclusion that it would have been impossible for the Canadians to make the material progress which is the wonder of the world to-day, but for their liberal, free, self-governing institutions. The people could not have had the incentive to strive nor the inclination to develop the country, nor could they take the pride they do in their land, if they were not self-governing. Self-government impresses itself as the mainspring of this marvellous development.

The creative power that brought all of us into existence never would have given each human being a free-will unless it was meant to.

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be exercised. If this be true in regard to the individual, it must also be true in regard to that collection of individuals called a people or a nation.

It goes without saying that there must be organisation in that people or nation. Each free-will unit must give way, to a degree, for the general good. This implies a willingness and ability to submit the rights of the individual to the good of the whole community. Self-government does not signify mere meek submission. It means law-making. It signifies executive power exercised by a representative chosen by free will "deriving their just powers from the consent of the governed." The inherent right of the people to pass upon the actions of, and change, their representative—in other words, education—is fundamental for self-government.

What are the infallible tests for capacity for self-government? What country now enjoying self-government satisfied these tests before being entrusted with autonomous government? How was it ascertained? No country can be economically or efficiently governed unless the people have the power to

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employ checks where they find disappointment in results. The people alone can say whether the government is all they desire. The foreigner, howsoever well-meaning, is there only for a time and for a purpose, and that purpose, his own. Ignorant of the language and the feelings of the people, he cannot collate the data from which accurately to sound their needs and aspirations. It is better to make mistakes in self-government than be continually excluded from participation on the ground of supposed inability to self-govern.

What Canada has done, what Canada is doing, what Canada hopes to accomplish, India can do and aspire to accomplish.

If, in Canada, peoples of all countries and nations can unite, forget their invidious distinctions of caste, colour and creed, even of language and social customs, there is yet hope for India.

The most potent community of interest that binds together the discordant factors of the different sections of Canadians, is that they live in the same country; that a good or bad administration, internal and external, is for the good

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or bad of all. Divided, they will fall, they feel. United they will stand. Thus it is that they pull together, entertain toleration for one another, and, sinking distinctions and differences, *as much as they can*, they make each other's weal and woe their own.

COLOUR NOT THE COIN THAT BUYS SUCCESS

"The world may pity a crying, whining race, it seldom respects it."—*Booker T. Washington.*

Success is not the fairy god-mother of any one country or clime, race or religion. The elusive witch smiles benignly on all who will to possess her favour. Colour, nationality, environment are merest incidentals. They are powerless to woo or disgust the Goddess of Good Fortune. With her, the things that count are : ambition, dogged determination to achieve and ready perception of opportunities so that if a way does not exist, one will be made. These are the coins that buy success.

The ladder of ambition may be scaled only by one who has the supremest contempt for the disabilities and lack of opportunity that appear to stick to certain peoples like mud. He who is intent on gaining the prize does not have the time or inclination to busy himself in

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tracing his genealogy or the achievements of his ancestors. He pays no attention to contumely ; nor does he mind the advice of his so-called friends. He vows not to dance attendance upon Good Fortune. He declares himself to be Good Fortune. With one masterful move he cuts his moorings from priest, past and precedence. He carefully surveys his opportunities—then withdraws himself into his shell—thinks—determines to unflinchingly follow the voice within—and keeps on until success crowns his quest. Doggedness brushes aside all preconceived notions and hereditary hindrances.

In 1619, a batch of 25 negroes, who were kidnapped from their home in Africa, bundled into the stifling holds of slow-sailing ships by greedy and inhuman members of a “superior” race, was landed in chains, against their solemn protests, in Jamestown, Virginia. For many decades such cargoes were brought from the dark continent and dumped on the American coast. The minds of these people were constantly kept in fetters—intellectual progress being denied them. They lived and multiplied in helpless dependence ; until in 1865 they

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numbered 4,000,000. About this time, they were emancipated; but they possessed no schools, no literature, no art, no trained teachers, no nurses, no doctors, no lawyers, no businessmen, no capitalists. Nothing was there in their past history to lend them inspiration to grow and expand—or to inspire the minds of the rising generation to achieve success.

To-day about 10,000,000 black people call the United States their home. In the ordinary sense of the word, they are not the bondsmen of the white Americans. They are displaying a unique desire to educate themselves and to gather the goods of this world. 500 newspapers are under negro management. Over \$1,000,000* have been raised for their education. They have 160 institutions where 40,000 negroes are receiving higher education. In addition to this 20,000 negro boys and girls are learning trades; and 10,000 pursuing classical, scientific and business courses. 2,000,000, coloured boys and girls attend the public schools, where 30,000 trained teachers of their race are preparing them for their after-lives. While more than 90 per cent.

* A dollar is approximately three rupees.

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of East Indians are illiterate, while in Italy, Spain and Russia the percentage of those who cannot read and write is thirty, sixty-two and eighty-five respectively, fifty-six per cent. of the negroes in America are literate. There are in the United States over 800 negro physicians and nearly 600 negro lawyers. The libraries of these comprise more than 3,000,000 volumes. There are many Afro-Americans who count their wealth from \$50,000 to \$250,000. A few have reached the \$500,000 mark. Recently one negro sold his property in New York for nearly \$100,000. This is what the American Negro has achieved within a little over a generation. This is extraordinary development, unparalleled in the history of the world, with the possible exception of the Japanese renaissance during the last half century.

The basic reason for such a phenomenal success is this :

The leaders of the Afro-Americans take every opportunity to impress upon their people the necessity of busying themselves in improving their material and moral conditions instead of

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wasting their breath in sulkily singing in a plaintive manner :

Wish I wan't a niggah,
Wish that I was white ;
Wish that God had not forgot
An' made me in the night.
Don't amount to nothin'
Always in the way
White man he come along
And this is what he say :
“ Get away from dah yoh niggah,
Get away from dah he said
Get away from dah yoh niggah,
Or I' punch yoh on the head.
Get away from dah yoh niggah
Get away from dah he said
Get away from dah yoh niggah,
Or your folks will find yoh dead.”

The ideal placed before the American-coloured people is to make such progress that the so-called white men and women will be obliged to dissociate success from colour. “ The negro ” says Booker T. Washington in his latest book,

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Negro In Business "seems to be the only race that has been able to look the white man in the face—and live, not only live but multiply."

Those who criticise the conduct of the Afro-American fail to recognize the progress he has made during the last generation or two and forget the fact that the negro is a member of the youngest race. The statistics presented above are significant and worth pondering over.

INDIA'S CRIMINAL WASTE OF CHILDREN

As we slowly filed out of the brightly lit, cosy Juvenile Court room of an American city into the slush and wet of early spring, two big drops of tears trickled down my cheeks, despite all my efforts. My companion—an American woman of broad sympathies—patted me on the shoulder and consolingly urged :

“ Oh ! Cheer up. Forget them.”

Instinctively I applied my handkerchief to my eyes and hastily brushed away the traces of my welling emotions ; but the volcano raging within my heart I was powerless to quiet—and had I the ability to smother my feelings, I would have refused to do so. It would have appeared criminal to follow the kindly-meant advice of my friend who that day had initiated me into the mysteries of the Juvenile Court.

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That very morning before my friend had taken me to the "Kid's Court"—as this institution is called in popular phrase—I had read in a Calcutta newspaper that the Chief Presidency Magistrate of the Metropolis of Hindostan—an Englishman—had sentenced a boy of sixteen to receive a whipping of twenty stripes—his offence being that he had stolen two pumpkins worth five annas. From the same source I had derived the further information that the number of juvenile offenders sent to prison during the last year had increased by 9·3 per cent.

Here in the Western city, I remarked to myself, the Juvenile Court Judge was without official ermine or "Judicial dignity." Of a slight build, and with clean-shaven face, as he sat on one of the ordinary stools in the court-room, surrounded by boys and girls of different ages and many nationalities, it was impossible to say for certain who of the crowd was the "trying magistrate" and who the criminal offenders. The language of the Judge was not dissimilar to that of the rest of the people in the room. He used slang parlance as freely as did the boy and the girl-criminals. He appeared to be

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very much "at home" with the juveniles. So were they with him.

"The Judge," in my presence, disposed of a case of an habitual delinquent. The Juvenile Court doctors had examined the girl criminal and discovered that her Kleptomaniac tendencies were directly traceable to the skull pressing on a portion of her brain. A surgical operation was ordered. The doctor told me in private that he was confident of success in rendering the abnormal child normal, as the method, though new, was no longer a mere theory which still required to be demonstrated.

Such care, such calmness, so much love and helpfulness were displayed in the court-room that I could not restrain myself from remarking that its business was *not to punish* the boy and girl criminals but to *uplift* them. I saw that the effort was being made to give the youthful offender a new start in life—to make a good man or woman out of him or her. The State seemed to be acting on the theory that it is by far cheaper to "save" a delinquent youth than to allow him to become a hardened criminal and ultimately a charge on the public purse.

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The contrast between the methods of the English magistrates who deal with juvenile offenders in India and the American Juvenile Court Judges is so great that it is impossible not to be impressed with it. Their *modus operandi* are as vastly dissimilar as the poles of an electric battery. They act from different motives. In India the Judge deals with the young offender as a "criminal." His maxim is: "An eye for an eye, a tooth for a tooth." The youth has sinned against society : the society has to be revenged. The law cannot be cheated out of its legitimate due. The Indian Penal Code is designed with a view to punish offenders, not to make "good" men and women out of them. The Indian Criminal Procedure Code is at least a century too old. The spirit of our times has not touched it. Our legislation in regard to the youthful offender continues unleavened with the *esprit de temps*. It continues to remain ancient, unscientific and barbaric. It refuses to recognise the advances made in child-culture and in dealing with the delinquent and viciously-inclined embryonic-man-and-woman. The criminal law for the juvenile as adminis-

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tered in India actually makes hundreds of thousands of children hardened criminals and occasions a fearful waste of Indian money in maintaining gaols, prison-colonies, tribunals and police establishments. What is worse—it is occasioning a woeful waste of children, and thus imperceptibly is scuttling the national ship of India.

Were India's waste of children merely confined to the inhuman and unscientific dealing with the juvenile, it would be a matter of great concern for the nation ; but Hindostan wastes her children in diverse other ways. For the defective children—those who are born or become, in early years, blind, deaf, dumb and crippled—for those who are feeble-minded, we have hardly any provision for education. We do not begin to get the good out of them that we might, that we ought to.

In the civilized countries, doctors and surgeons are making a special effort to develop the power of speech and the senses of hearing and sight in the dumb, deaf and blind—to correct congenital defects. Wonderful operations are daily being performed in order to make the

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defective, diseased or degenerate child normal. The State as well as private individuals are devoting their time, talents and vitality to inventing new methods of educating such children so that they may be able to support themselves and not be dependent on others.

But India's most criminal waste of children is caused by our culpable neglect of providing a fair opportunity of the normal child to develop his talents. In Hindostan the system of dealing with the child, from beginning to end, is a *fiasco*. Nowhere in the world has the rising generation been so fearfully neglected. In India, in the twentieth century, the boys and girls of the country are being given no "show." According to the latest figures obtainable, there are in India five and a half lakhs of villages. Four-fifths of these are without a school-house. The ratio of enrolment of children to the population in modern-day, India is quoted to be 1·4. The English bureaucracy which has charge of the administrative affairs of the country spends annually 83d. per head of population. To show the contrast, it may be remarked that the ratio of enrolment to population in the United States

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of America for the same year for which the figures relative to India have been quoted is officially declared to be 20·9 and the expenditure per head of population 9s. 1d.

Not only the inadequacy of scholastic institutions in India but also the inefficiency of the instruction imparted has a deleterious effect upon the child. To start with, in the village schools in India and in some of the town schools, the teacher still uses the ferrule. Even in the Indian colleges the professors have not learned the value of having "friendly" intercourse with their pupils. Nowhere in Hindostan has it been realized that the child should be treated like a "flower"—that he should be educated in a kindergarten—that the scholastic academy should afford him "fun" and education, not dry-as-dust lessons—that the universities should not be conducted for the massacre of the innocents, but to develop the self-respect and self-dependence of the Indian youths. The instruction given in the school and college fails to stimulate the brains of the scholar to do independent thinking—to invest him with the whim and desire to assert mastery over circumstances—to

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inspire him to break the shell of his limitations. No attention whatever is paid to the physique of the scholar. Thousands of students annually become short-sighted and weak-sighted as no provision whatever is made to have the eyes of boys and girls in the school regularly examined. The lack of adequate facilities for physical culture tends to degenerate instead of improving the body of the pupil. A large percentage of students on completion of their scholastic careers find themselves suffering from dyspepsia and, in many instances, from spinal curvature, stooped shoulders, and other malformation of the body contracted while at school or college. The absence of material in historical and other text-books of a patriotic nature and the presence of material which emphasizes the defects of the Indian people received at the hands of foreigners do not tend to strengthen the self-respect of the readers or inspire them to patriotic deeds. The Anglo-Indians charge the educated people of Hindostan that they aspire either to become briefless barristers or seek clerical berths in the government secretariat. The educational system inaugurated and

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engineered by the English in India is solely to blame for this, as no provision worthy of mention is made for the training of the people at large in agriculture and the trades. The Indian boy, in the large majority of cases, has but little opportunity for learning to read and write ; but whenever he has it in his power to enjoy these privileges, the education he receives does not equip him with the desire and capabilities of independent thought and action.

The village and city schools in India are modelled on autocratic lines. The central figure in the institution is the teacher. He is not the friend—the comrade—of the scholar. He is the taskmaster—unsparing of rod—a “stickler” for “red-tape”—a cruel disciplinarian. The atmosphere of the school is chilling—stifling. The little ones do not look forward to going to school as they would to seeing a theatrical performance. If they were left to follow their own inclinations, the chances are they would not spend the major portion of six days of the week in the school house. As it is, their mothers have to frighten them into going to school—and once there, they

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are kept in awe. The teacher is their *betenoir* ; so is the school-inspector—and later in life, the university examination hangs over their heads like the sword of Damocles. The entire system is Czarist—a reflection of the British bureaucracy which fashioned it. Subjecting individuals of impressionable and undeveloped minds to such a system is not calculated to produce men and women who would have for their motto: “Give me liberty or give me death.”

No sane or thinking community should remain contented with such an educational “system.” No wise nation should permit such an injudicious treatment of its best asset—its mainstay ; for the child is to the nation what the seed is to the crop. No farmer can expect a bumper crop unless he has taken special pains in selecting his seed, in preparing his land for its reception, in planting it with care, with due regard to the time of the year, and after the sprouts make their appearance keeping them well watered and free from weeds and nettles. The same is true of the “crop of babies.”

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The development of science has rendered agriculture much more precise and productive than it was before the advent of scientific fertilizers and the use of modern machinery on the farm. Science has done the same service for child-culture.

Luther Burbank is known the world over as a plant-wizard. He has studied the science of horticulture and floriculture and mastered their mysteries. He has endeavoured, by assiduous and persevering observation, to coax from Nature her secrets. He has taken the common daisy and trained and cultivated it. By careful selection and environment he has succeeded in increasing it in size, beauty and fertility—four or five hundred fold. He has taken the yellow Californian poppy and by selecting over and over again the qualities which he wished to develop, he has produced poppies of orange, crimson and blue colours. As one of his masterpieces, by proper selection of environment and cross-breeding, he has succeeded in “creating” a fruit, luscious in taste, from the thorny cactus of the desert. By crossing the blackberry and raspberry he really created a new species which

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was like neither parent but which resembled both. This modern wizard authoritatively declares :

“ The child in nature and process of growth is essentially the same as the plant, only the child has a thousand strings instead of but few as has the plant. Where one can produce one change for the betterment of the plant one can produce a thousand changes for the betterment of the child. If the child has but the smallest trace of some characteristic you desire to develop, take hold of it, care for it, surround it with proper conditions and it will change more certainly and readily than any plant quality. Surround the child with the proper environment to bring out certain qualities and results will come. Work in the same way as I do with the plant. The development of the individual is practically unlimited.”

Such an ideal is essentially modern. The child, the most precious asset of the State, is slowly coming to be regarded as a human being with special rights and privileges of its own. Hitherto the State, instead of standing *in loco parentis* to the child, took the form of a blue

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coated policeman with a regulation *lathi* in his hand ; or, at best, treated the child as does the "stepmother," as if it was an "interloper." The little one clung to the skirts of the State ; but the State paid no heed to it, left it unkissed, uncared-for and unloved, as if it was ashamed to own it.

As man is growing in intellectuality, he is more and more repeating to himself:

" Oh! small beginning, ye are great and strong,
Based on a faithful heart and weariless brain,
Ye build the future fair, ye conquer wrong,
Ye earn the crown, and wear it not in vain."

More and more he is prone to ask himself:

" Who can foretell for what high call
This Darling of the Gods was born ? "

More and more he is realising that it is extravagance to be penny-wise and pound-foolish. If, in his sane moments, he would not take a pair of scissors and deliberately mutilate and destroy valuable deeds and paper-money, if in his normal state he would not wittingly bore a hole in the bottom of a steamer laden with precious cargo and scuttle it, why should he maim the nation by playing the potentiality of

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the child or allowing its faculties to remain but partially developed ?

The modern man looks upon the child as he does on his business. He considers it more economical to save a youth than to punish a criminal. Law courts, police establishments, reformatories, jails, prison colonies and insane asylums, all cost money and create many complex and vexatious problems. The criminals for whose benefit state penitentiaries, police courts and such legal paraphernalia are maintained in almost every instance were merely delinquent boys at the start of their careers. If the delinquency of the child had been nipped in the bud, he never would have become a criminal and consequently the people would not have been obliged to pay taxes for the institutions maintained for his punishment or reform

The little ones are "the fragile beginnings of a great end." They constitute the Nation's anchor. The nation cannot swing far away from its moorings any more than can a ship, without mortally jeopardizing its welfare. Children form the most vital, the chiefest asset of a community. They are the fulcrum on which

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rests the lever of a country's prosperity and expansion. They are the key-stones of the arches of the national superstructure. They are the pivotal point of a people's entity. They are the rainbow of hope for the future.

The great men of to-day who are doing grand things will be dead to-morrow. The responsibility then will devolve on the shoulders of the rising generation. These men and women of the future deserve the best care and attention from the present generation. The adults of to-day owe them the duty of doing everything in their power to help along their evolution.

No more is it possible to build national well-being while India's children are criminally neglected by the State and people than to successfully rear a great sky-scraper on shifting sands; for the little ones of to-day form the foundation upon which the future of the country will rest.

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An Indian wayfarer sojourning in the Occident, but dreaming of home, sees many institutions which he fain would transplant to his native land. Our methods of agriculture, of industry, of trade and commerce, are out-of-date and cumbersome ; our life at home, gauged by modern standards, needs considerable evolution before it will be perfect. The Indian, who travels with his eyes and ears open, comparing conditions, is forcibly reminded of the lacks in his country and people. If patriotism sways him in the least, he cannot but wish that the era of modernisation shall dawn on Hindostan without further delay.

Speaking relatively, it is in respect of his country-women—their backwardness to and their life filled with weary humdrum, that the Indian traveller in Europe or America suffers the

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greatest agony. In his heart of hearts, he desires the uplift of India's millions of women.

Compared with the conveniences at the command of the Western woman and the facilities offered to her to equip herself thoroughly for home or business, the irksome, time-consuming, labour-exacting methods of cooking and house-keeping prevalent amongst the women of Hindostan, cannot but make the Indian sojourner heave a deep sigh and wish for an instantaneous transformation in the realm of India's womanhood.

Barring the female relatives of the "idle rich," the women of India know nothing but constant, irksome drudgery. The cow-dung cakes which they are compelled to burn for fuel in many instances and localities, in the village and city, provide a smoky, erratic fire, injurious to their eyes and prejudicial to their health. The heat furnished by the hearth and earthen ovens is uncertain. All this tends to wear out the nerves of the woman who does the cooking. A great deal of time is required to prepare the simplest meals. In baking or stewing the Indian women seem to grill their

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very souls. Their lot is all the harder in the hotter parts of India and in summer time even in the comparatively cooler portions of the country. What little time is left, that is not consumed in cooking, is spent in churning, spinning on a hand-wheel, doing needlework, mending or making clothes—one or another kind of economic measures undertaken in the interests of the family exchequer.

So long as the woman of India is doomed to the drudgery which is hers to-day, Hindostan's glorious future will remain in abeyance. When a mother's entire time is consumed in cooking meals, washing dishes and cooking utensils and scrubbing floors; when she is asleep one-third of her life and spends the other two-thirds in such inconsequential things as making beds and dusting furniture; when all her time is consumed by her housekeeping, we cannot but betide India's rising generation. When the youthful wife finds that, through the antiquated way of doing things in the kitchen, laundry and bed room, most of her vitality and time are monopolized by keeping house for her liege-lord, and the drudgery she has to undergo day

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in and day out, leaves her nervous, fagged and without inclination for productive work. To expect this woman to further the progression of the nation, directly or indirectly, is a folly, pure and simple.

It is not right, under these circumstances, to blame the women of Hindostan for being immersed in superstition and steeped in ignorance. It is unjust to score them for putting spokes in the wheels of Hindostan's regeneration.

In India man makes the standards of living for the woman—it is the man who circumscribes the life of the woman—holds her down to a certain routine. The woman has been taught for scores of centuries that a certain domain is hers, and she has been vouchsafed no new light to enable her to learn to better the methods in vogue in her vocation. In economic slavery the woman of India has lived and laboured. She has not been given a fair "show." Equal rights—equal opportunities have not been allowed her.

The curse of the unjust regime involved in the present day social life in India, has told,

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and is telling, on the nation. India's degeneration, in the main, is to be attributed to our people's inequitable treatment of our women—for a backward mother cannot produce progressive sons and daughters. So long as the woman's lot is not made easier—so long as her life continues to be a burden—so long as she has not the time and opportunity to improve her mind and strengthen her body—India's uplift and regeneration will remain unaccomplished and the people will continue to remain on the downward grade.

How to minimise woman's drudgery—how to conserve her time and energy—are problems which those who wish India's good ought to take in hand. These are questions which ought to engage the serious attention of our patriots. Effort should be made to find a solution, and when the panacea for the evil has been discovered no effort should be spared to carry it into effect.

The cornerstone of American and European prosperity of to-day is its emancipated and intelligent womanhood. Our women compare favourably in intellectuality with the fair sex of any nation, any country. So far as institution is

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concerned, our women excel those of many an occidental land. What they need is the opportunity to cultivate their intellects. We marry our girls early. In their married state we give them little chance to improve their minds. We are advocating the abolition of early marriages. Our economic conditions are operating against the institution; but this is not enough. Education, it has often been remarked, begins when the student leaves the school or college. The woman, no matter at what age she marries, merely commences her noviate of life. Opportunity for expanding the mind is as essential—probably more necessary—to her after wedding than before marriage. The trouble with Indian women is but one of arrested development. They have the foundation for a splendid womanhood, well rounded out, educated mentally, spiritually and physically; but the superstructure has not been built. It remains to be constructed.

Some one has wisely said : " Want should not display pride." Let us humble ourselves and study how other people are improving their economic conditions. Let us cease to malign others as materialists, whose one aim and effort

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in life is to coax the forces of nature to do man's mechanical work. For humane, as well as selfish reasons, let us study the methods and follow in the footsteps of those who are trying to emancipate womanhood from the thralldom of unnecessary housework, so that she will have the time and inclination to improve her mind and thus equip herself for bettering the intelligence of the rising generation.

A visit to the house of an ordinary American mechanic has called to mind the above reflections. Not that the writer has felt for the first time the inspiration to write in this vein; but this occasion has been the means of simmering the thoughts down to the point of transcribing them on paper.

John J. Maguire is an Irish American. He is a workman, employed in the shops of a Railway. He is paid twenty-five cents an hour and works ten hours a day. His wages, combined with the over-time he puts in, get him probably three dollars—nine rupees—a day. Mr Maguire is an intelligent, cultivated man. He was educated in the high schools of his country—the United States. He is a Socialist.

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He feels that he is not getting his time's worth. He believes that if all that was coming to him, what he terms his rightful share of what he produces, was given him he would receive many times more than he is now getting from the railroad shops. He reads the newspaper regularly—usually the evening paper—in the street car as he rides home from work. He also browses amongst books. He is musical by nature as well as by cultivation. Of an evening he likes to play on the piano. He is a brilliant talker. After supper he enjoys lighting his cigar and conversing with some congenial spirit who has gray matter in his brain. Mr. Maguire, above all, loves to talk of the lack of opportunities the American working man labours under. He is fond of deploring the wretched existence the women of his county are obliged to lead. There is nothing sour about the man—he is sweet tempered, kindly, obliging ; in fact, if there is any fault in him it is that in his system he has a super-abundance of the milk of human kindness ; yet he chafes under the modern-day conditions prevalent in the United States.

Mr. Maguire does not own his own home

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He lives in a "flat"—in a big apartment building. The flat is well-appointed; well-lighted; elegantly decorated; superbly ventilated. It comprises a dining hall, kitchen, pantry, bed-room and parlour on one side of the long hallway which runs the entire length of the flat; on the other it has a bath-room, a store-room and two bedrooms. One of the bedrooms is occupied by a friend of the family who pays his way—probably fifteen rupees a week for lodging and board; the other is occupied by the sister of Mrs. Maguire, an interesting, blond young woman of German descent. Twice a day a man and his wife come in from the outside to eat their meals with the family, paying for this privilege probably twelve rupees a week each. Mr. Maguire pays sixty-six rupees a month rent for the apartment which he occupies with his family.

Mrs. Maguire is both pretty and intellectual. She is graceful of manner and carriage. She is always elegantly dressed, vivacious and a brilliant talker—a little shy but all the more attractive on that account.

The apartments in which the Maguires live is heated by means of steam, generated and

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distributed by the management of the building by means of a plant on the premises. The cost of the steam is included in the rent. When the occupants of the house rise from their beds in the morning, they find their rooms comfortably hot, although outside it may be disagreeably cold and windy. The flat is lit by electricity. There is also an arrangement for lighting it by means of gas, but Mrs. Maguire prefers the former, since it is cleaner, and there are no matches to be burned. She cooks on a gas range, with the assistance of her sister. The bread is bought from the bakery, while the cakes are usually brought in from the department store. At the Maguire home the menfolks eat at home but two meals on days. At breakfast they drink tea or coffee, but it does not take many minutes for the water to boil or for the tea or coffee to brew. They usually eat bacon and eggs, or ham and eggs; boiled eggs—light food which can be prepared in probably a quarter of an hour. Sometimes they have gruel of some kind, which Mrs. Maguire's sister makes while she is dressing. Once in a while the breakfast consists of some kind

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of cereal food which is ready-cooked, served with rich cream. They usually have two or three kinds of fruit to eat at the breakfast table. At noon the women eat what they call a "picked-up" meal, consisting of food left from the meal the night before, "stuff" bought from the bakery and delicatessen an appetising and satisfying meal—though the name may imply the reverse. The men eat their mid-day lunch at the restaurant, paying for it from twenty-five cents to half a dollar—about a rupee and a half. The evening meal is the most elaborate repast of the day. To begin with, there is soup. The meat for the soup has been boiling for two hours or more on the gas range. Very little attention is required on the part of the cook, as the fire does not need to be replenished. Once in a while one of the young ladies puts water into the kettle, and stirs it. Three-quarters of an hour before supper time Mrs. Maguire adds the vegetables, cut up into small cubes, to form the body of the soup, unless she desires to use Macaroni, or spaghetti or proposes to make a puree of some kind. She has some sort of fried meat for this meal—probably it took her ten or twenty minutes

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to cook it. There are "German" fried potatoes or mashed potatoes, or plain boiled potatoes to go with it with stewed peas as a side-dish—the latter more than likely cooked while the soup was in the making. During the time when the meat was being cooked on top of the range within the gas—even the "pie" was being baked. Some simple salad of green vegetable usually is served to lend a tone to the meal. The entire time consumed in preparing the supper perhaps was a half hour, three-quarters of an hour, or at the most an hour and a half, according to the elaborateness of the repast. The meal eaten, the women carry the dishes to the sink and set them in it. The house furnishes hot and cold water running day and night in the different rooms and the bathroom of the flat. A rubber cap fits over the drain holes in the bottom of the porcelain-lined sink. The faucet is opened and the hot water flows over the dirty dishes. A suds is made with soap, and the dish-washing and drying take twenty or thirty minutes. When the dishes are safely stowed away on the sideboard, the ladies doff their long aprons which they had put on

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over their dresses, and step into the drawing room where the men have already adjourned. One of the chief conveniences in the Maguire kitchen is the "kitchen cabinet." It is a tall piece of furniture, with receptacles above it for the spices, condiments and materials used in cooking, such as sugar, rice, sago, etc. Below are bins for flour, cornmeal, potatoes and vegetables. The dry materials are kept in glass jars with an arrangement which seals them from the action of the air. When Mrs. Maguire wants some sugar or rice, she merely has to turn a little crank at the bottom of the glass jar holding it, and the food-stuff flows out into the dish which she holds to receive it. When she has enough, she releases the crank, and the jar seals itself once more. The moulding board slides in and out of the kitchen cabinet, like a drawer, while in a long drawer are kept the knives, forks and spoons used in cooking. Fastened by a thumb-screw to the table portion of this convenience is a "food-chopper." By means of this Mrs. Maguire is able to chop her food as finely as she desires, and as fast as her hand can turn the handle of the little machine. This also chops vegetables.

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for soups or salals, or grinds nuts into butter. Near by, and fastened to the cabinet, is a bread and cake mixer, which, in three minutes kneads the bread or stirs the cake-butter better than she could accomplish by half an hour of hard labour with a mixing spoon. Other labour-saving contrivances are contained in the cabinet. For instance, there is an egg-beater, which beats eggs instantaneously, and a fruit press which squeezes the juices from fruit with very little labour. A mechanical pitter picks the stones from cherries, and a potato "ricer" prepares mashed potatoes so they look like grains of rice. All these conveniences are gathered together in the cabinet which stands near the stove, and thus Mrs. Maguire is able to stand near the range, and reach everything needed to prepare a meal without going three steps from where she is standing. An ice box near at hand, filled with ice the year round, keeps the milk, meats and vegetables sweet, and prevents the butter from melting.

Upon entering the drawing room the visitor usually will find "Buster" playing in the centre of the floor. "Buster" is the pet name given

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to Leon Maguire, the seven-year-old son of the Maguires. He is a well-behaved, bright, active child, excellently dressed. Leon's toys are strewn about him on the floor of the room. There is an electric tram-car, equipped with 10 feet of 2-inch gauge steel rails divided in sections, and two dry-batteries which supply the motive power to the street railway. There is also a small typewriter. Leon is to have a party of his little friends to-morrow afternoon and he has been typewriting invitations. No one has assisted him in devising or executing the invitations. His mother taught him the alphabet—and how to use the typewriter—when?—the little boy cannot remember. Leon was sent to the kindergarten when he was five years old, where he remained for one year. Now he goes to the public school, within a stone's throw of his home. He reaches the school at nine, stays there until fifteen minutes past ten, then goes back to his home and enjoys a glass of milk or a light lunch of bread and butter or a sandwich. He goes back to school at half past ten o'clock and remains there until twelve, when he comes out again not returning to the school until half past one,

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the school being finally dismissed at half past three. "Buster" is a lively, sprightly boy, full of life and whim, a veritable question mark, active, alert and intelligent. His parents pet him a great deal, and his aunt and the friends of the family are proud of his accomplishments. The little boy's life is so well-regulated that unless he is sick his mother is not obliged to devote much of her time in attending to his physical wants. The mother and father provide him with toys of every description, calculated to appeal to different sides of his character and bring out his latent qualities. They are doing this with a definite object in view. They want to find out what sphere in life their son is best fitted for, and when this is done, he will be educated along that line. His father, himself, is a machinist but that is no criterion for him to go by in bringing up his boy. He has no idea of forcing the lad to become a mechanic just because his father is one. It may be that he will develop talent for music or art, or for mechanics but whatever line his talents may take, in that work he will be educated and made an expert by his loving parents.

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The Maguire flat always looks neat and clean; but it does not take much breath or time on the part of the young ladies who manage the household affairs of the home to keep it in a prime condition. The management of the building looks after the washing of the windows. Every week a hired woman comes into the flat and gives it a good scrubbing. Every morning, after breakfast, Mrs. Maguire and her sister take the simple but ingenious carpet-sweeper and lightly run it over the carpet the halls and rooms of the flat being all carpeted. The operation does not consume many minutes, nor is any dust raised in the sweeping, so it does not make prodigious inroads on the physique of the lady-worker.

The Maguires send their laundry out to be done. Sometimes Mrs. Maguire or her sister go down into the basement where there is a model laundry for the use of the tenants. There they wash their handkerchiefs and such simple clothes which do not require much labour. It is not necessary for them to boil the linen they are cleansing. All they need to do is to turn on the steam, which does the same work in a few minutes which an hour of boiling would

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accomplish. If they desire, they may use a washing machine. The clothes are placed in this, and it is attached to the faucet and the water is turned on. The power of the running water runs the machine, and the clothes may be washed, rinsed and steamed without removing them from the machine, with almost no labour whatever on the part of the women, who merely stand by and guide its motions.

Everything about the Maguire home is suggestive of the tendencies of the times—*of the esprit de temps*. Everything in and about the flat brings forcibly to the mind that the genius of the people is engaged in simplifying the housework, freeing the women of the household from toil and monotonous drudgery, and providing amusement for them. For instance, the Maguire home has in it a piano, with a mechanical piano player which plays the most difficult music as if it was being played by an expert musician. A phonograph furnishes songs and dialogues to help the family pass a pleasant evening. A mandolin and guitar furnish their

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quota of amusement. A desk at one side of the room is used by the women of the family for their writing purposes, while a book-case well-filled with good books testifies to the literary atmosphere of the home. As things are arranged, Mrs. Maguire and her sister have a good part of the day to spend in reading, visiting, going to the theatre, or attending card parties—and a fragment of it to bestow on sewing for themselves and the little boy—the latter work being done on a modern electrical sewing machine which runs with lightning rapidity and simplifies the work of dressmaking, so it is a pleasure instead of being tiresome. But, in the Maguire home there always is talk of the era which is said to be about to dawn—the day that is approaching when there will be public kitchens in the Occident, and the Maguire women will be able to devote the time they now give to cooking to something else, more worth while in their estimation. The day is not far distant when the management of the apartment building will look after the cleaning of the rooms.

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and floors and dusting of the furniture and walls and the women will thus be enabled to utilize their time to improve their own and their children's minds.

The home-life of the mechanic described above is more or less typical of the lower and upper middle-class people in the United States. There is a sub-stratum of poor men and women beneath this, and an upper stratum of rich people—both of them being extremes and thus unavailable for our studies. There are many household hints for our women in the story of the Maguire home, the leading one being that as a nation, we are very deficient in employing mechanical devices for curtailing drudgery and manual labour. Our economic state and the present-day conditions, social and otherwise, preclude, to a large extent, the re-modelling of our homes. Making due allowance for these considerations, it must be said that we have given little attention to the amelioration of the lot of our womanhood. It behoves us all to put our heads together and

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study how many of the labour and time saving schemes we can import into our homes from the occident, manufacture the necessary implements in India and introduce them in order to lighten our women's burdens and render them more pleasant and helpful companions.

ESSAYS EDUCATIONAL

LEARNING BY DOING

The old adage, "As a man thinketh in his heart, so is he," has been quoted for so many centuries and with such frequency that it has now become a trite saying. Very few, however, realise that the converse of this wise epigram, "As a man actually liveth, so thinketh he in his heart," is equally true—probably more so than even the original proverb. The student of psychology has long recognized that the mode of life, the inner circle of friends and relations and the moral as well as physical atmosphere in which a person lives and moves, all exercise a potent influence on the thoughts. Almost ever since the dawn of civilization, religious teachers have pronounced physical cleanliness to be synonymous with mental purity. Sociologists have known all along that filth, rags and ramshackle dwelling-houses invariably tend to

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degenerate even a cultured person. The wide-awake globe-girdler who goes from continent to continent and abides under vastly dissimilar conditions of life and environment, notices that transition from one part of the world to another disturbs the equanimity of his thinking apparatus, inducing a different—now different is a matter of temperament—trend of thought. The slow-going, *nirvanic* oriental, on being transferred to the continent of “hustle”—as America is called—invariably is affected by the change in his surroundings. His body moves faster—and so does his brain. He becomes more materialistic and less impractical.

“As a man liveth so he thinketh,” although not a new statement and on the face of it an axiomatic truth, has never received much serious consideration. In educational realms its significance has altogether been ignored. Educators have not proceeded along the lines suggested by the epigram. They have not been imbued with the desire to cultivate the thought

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power of the pupil by teaching him how to live. The instructor has not made it his first aim to teach his pupil how to care for his body and keep it clean, or how to use his hands in order to earn an honest and sufficient living—and while so doing develop and train his sensations, emotions and thoughts. On the contrary, a directly opposite course has been pursued. It has been the constant purpose and effort to stimulate thought power by burdening the memory of the pupil with choice readings from dead languages and so-called standard authors.

With such a will-o'-the-wisp ideal, the educator has been instrumental in producing mere bookworms and blue-stockings. Education, instead of "drawing out" the faculties of the individual, strengthening and cultivating them, merely has veneered them—imparted to them a surface culture, an outer gloss. Instead of teaching the dignity of labour, this system of education has tended toward investing the pupil with a hatred of physical work and the assiduous study of books and sedentary habits have

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gone toward weakening and pampering the physique of the pupil.

The school and college, under such a *regime*, have kept young boys and girls in a bookish atmosphere, vastly different from the actual, matter-of-fact world. The years devoted to school and college, therefore, have not been spent in getting in closer touch with the problems and struggles of real life, and in learning how to be healthy and happy. Much theorizing has been done. The pupil has not been taught that actual conditions cannot be made to fit theories, but that theories have to conform to the existing situation. The student has left the college, not only with injured sight and debilitated body but also with an abnormal conception of the world and almost invariably with an exaggerated appreciation of himself and his abilities.

Of recent years, the thinking world is realizing more and more the colossal mistake of pursuing such educational tactics. Observant people are coming to recognize the beneficent brain culture

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that results from manual training. It is steadily being emphasized that industrial training should be co-ordinated with intellectual development.

The man who invented the "touch" system of typewriting was essentially a close observer of things. He noticed that a pianist could play a musical instrument without looking at the keys. He reasoned that the finger-tips must have brainlets of their own—or have an important connection with the brain, as they invariably found the right place on the instrument without the assistance of the visual organs. With this theory he set out to perfect the "touch" system of typewriting. To-day there are thousands of typists who never look at the keyboard of the typewriter, their fingers automatically finding the right letters to form the words which they wish to write.

Manual training is a powerful moulder of character. President Eliot of Harvard University, has declared it to be his opinion that if a man practises blacksmithing studiously, or agriculture thoughtfully, he is getting culture.

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Furthermore manual training is of economic value. Interest in manual training was first awakened when educators came in to the realization that the average man must be prepared to earn a living. In the Middle Ages the masses of people were illiterate and only persons designed for the ministry and a few noblemen and courtiers were allowed the privilege of schooling. The result was that reading, writing, arithmetic and geography, with Latin and Greek, constituted the curriculum. Education was considered a luxury and not a necessity, a polish rather than a preparation for lifework. It never was realized that education, unless democratic in conception and administrative in policy, belies its real import; that schools should be established for the purpose of preparing people to live in this life prosperously and peacefully.

Slowly and steadily the world is emerging from the grip of this ideal. Every nation which lays any pretensions to enlightenment has awakened to the necessity of broadcasting education amongst the masses. All civilized

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countries make an effort to provide every child born in the community with the opportunity to receive elementary education. Throughout the occident, public opinion is strongly in favour of making education for the masses intensely practical.

Compared with the activity and interest displayed in these directions by the occidental governments, the educational propaganda of the Indian Government appears to be miserably abortive. That this should be so is no cause for wonderment. The English system of education, which necessarily is the prototype of the educational system of India, is in itself defective. Even to-day England is lagging behind the Continental nations in providing industrial education. The Middle Ages conception of education is so deeply implanted in the English character that, relatively speaking from a European sense, mass education in England is woefully backward. Great Britain has yet to develop a belief in the advisability of educating the "common" man. To quote an American educational authority:—

The result is that England is entirely unable to compete with France, Denmark, Belgium and other countries in the

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raising of its food supplies. While the Dane was able to meet the crisis that came upon his country as the result of competition with American grain, by devoting himself to creameries and truck farming, the English peasant because of his lack of education, was unable to change and has been largely forced from the field. England's experience will be that of any other country that fails to educate its masses.

The commercial rivals of England, however, are whipping her into activity and forcing her to give more attention and spend more money on mass and industrial education. Hit by trade competition, the British are already endeavouring to establish a system of agricultural schools. Institutions like the Countess of Warwick Schools at Reading where the daughters of "gentlemen" engage in all kinds of agricultural work—spading, hoeing, dairying, preparing poultry, eggs and vegetables for market and thus gaining knowledge by "doing", and the agricultural department of Yorkshire College at Leeds are the product of this commercial competition.

Of all European countries, Switzerland sets the best example to England in educational methods. "It is an axiom with these people," it is claimed, "that, in order to secure the permanent prosperity of the State it is indispensable

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to educate the masses." Hence the Swiss have a "veritable passion" for education of the common man. Visits to their model farms, agricultural, industrial and commercial schools demonstrate to the doubting Thomas the devotion of the Swiss to the cause of education. The little country has more than three hundred schools giving technical and trade training.

Germany, beyond all cavil, is admitted to be the foremost country in the world in the matter of mass as well as industrial education. The Empire of Kaiser Wilhelm possesses the distinction of harbouring within its boundaries States whose population is cent per cent able to read and write. Less than one-half of one per cent of the German army is illiterate. How far the country is ahead of other nations can be imagined from the following figures taken from a recent issue of an American popular magazine:—

To be on an equal footing with Germany, there should be in the United States something like thirty Technical Schools of University grade preparing nearly twenty thousand students for the Engineering Professions; three thousand schools corresponding more or less closely to the already established Technical High Schools, with close to six hundred thousand students receiving education in the

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elements of technics; about a hundred Trade Schools, properly so-called, with more than thirty thousand students; rather more than nine thousand supplemental or continuation schools giving instruction to nearly a million youths and adults, most of them already employed as factory workers; and any number of small trade schools such as abound in the villages and towns of the fatherland, giving instruction in the industries peculiar to the communities in which they are located. This would make a grand total, omitting smaller schools whose purpose is rather cultural than technical, of considerably more than twelve thousand technical schools with a strong million and a half students. Instead of this we have scarcely two hundred technical schools of all sorts, even including all properly so-called manual training schools, and barely fifty thousand pupils!

It is estimated that ninety-five per cent of all boys and girls in the United States have practically no opportunity to acquire skill in any special line of work. America, however, is rapidly recognizing its lack in the matter of industrial education. The educators are not only awakening to a keen realisation of "the principle that hand training is an essential part of a well-balanced general educational system;" but large factory owners, extensive employers of skilled labour, industrialists and commercialists in general are discovering that they have to keep up with the European nations.

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in the matter of educating their workmen unless they are willing to be pushed back in industrial and manufacturing circles. Keen manufacturers have discovered that the old system of apprenticeship is inadequate as well as cumbersome.

It entails gross waste of labour, since the apprentice has to learn his trade slowly and at the convenience of a greedy, grasping manufacturer. It certainly is not to the interest of this teacher of trade to "put the apprentice through" as fast as he can ; on the contrary, it is to his advantage to get the most out of the learner while he is engaged in mastering his calling. Furthermore the system of apprenticeship is weighted with the red tape and stupidity of organized labour. The apprentice has to go slowly in learning his trade, according to the schedules drawn and enforced by labour unions. These schedules do not take into consideration the ability of the apprentice to learn, but force a clever person to crawl along as would the stupid.

The ambition to emulate European people, the self-interest of industrialists to keep the United States a premier manufacturing country;

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and the realisation that the twentieth century has outgrown the old system of apprenticeship, all combined, are working towards forcing Americans to give more heed to industrial education. Added to this is the recognition of the efficacy of manual training as a moulder of character and as a developer of the brain. Thus we find that the State, the merchant princes and manufacturing concerns devote their attention to establishing technical, industrial and commercial schools. Coupled with this is the fact that the common people in the United States are also displaying a unique interest and passion for trade and technical schools. From careful inquiries made by the State Commission of Massachusetts, U. S. A., regarding technical and industrial education, it has been learned that nearly half of the urban children of the State earn the entire or partial living of themselves and in some instances contribute their mite toward the support of the family. A great majority of these children would naturally tend, by their own tastes and volition, and by the preference of their parents to equip themselves in industrial and technical

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schools, if there were such within their easy reach. The interest of the commoner in the United States in practical education is further demonstrated by the fact that in whatever locality a manual training school is established, there is always an overabundance of applicants, all of whom cannot be provided for.

All these seemingly dissimilar interests have converged and focussed themselves in improving the status of industrial education in the United States. There is hardly a large city in the country which has failed to make provision for manual training schools for the boys and, domestic training schools for the girls, as necessary adjuncts to its public school system. Efforts are also being made to extend these features to the rural districts. In the cities there are mono-trade schools. In this category should be classed the barber's colleges, millinery schools, dress making schools, colleges of brewing, etc.,—these are usually maintained by private enterprise. In addition to this are the trade schools conducted as a necessary auxiliary to large manufacturing concerns in and near large cities. These are typical of a superb

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development in the apprentice system. A corps of qualified instructors is employed in well-lit, automatically-ventilated and thoroughly-equipped school rooms and in technical shops, so that the workmen may be rapidly and thoroughly qualified in the trades they pursue, during the course of regular bread-winning. In these modern apprentice schools academic subjects which are collateral with the trade are also taught. In some of the large department stores throughout the principal cities of the United States regular classes are conducted with a view to teaching the boy and girl employes the principles of scientific salesmanship, book-keeping, commercial and mental arithmetic and such other subjects as are likely to conduce to their material prosperity. Large business concerns have so fully realised the benefits accruing from such courses of practical and trade education, that they are not only willing to spend money for providing facilities for such institutions, but find it to their interest to spare their employes an odd hour or two in the regular course of business so that they can attend these classes

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and while doing so receive their regular wages.

The Young Men's Christian Associations have an enrolment of 43,000 pupils in four hundred of the leading industrial centres of the United States, where working men and boys pursue technical studies in evening classes. The Young Women's Christian Associations are engaged in doing the same service for women in America and have a large enrolment of working girls and women engaged in acquiring knowledge which will enable them to earn better salaries. In every large city of the United States private enterprise has established day and evening schools which make a speciality of teaching shorthand, typewriting, salesmanship, commercial law, commercial arithmetic, book-keeping and allied subjects. In some places large correspondence schools have been established for similar purposes.

Industrial schools are maintained in connection with most of the houses of detention and reformatories for youthful offenders, and even for confirmed criminals where their individual inclinations are studied and they are put to work learning some trade which will make them

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self-supporting and self-respecting when they return to the world.

Some of the public schools of the large cities of the United States have introduced an innovation. Certain children are forced by circumstances to go out into the world and earn money when they should be in school. In order to make it possible for these children to secure an education, some of the schools have made arrangements with large business-houses to buy the products turned out by the scholars, who are allowed to work a certain part of each day and are given the proceeds of their labour done in the school room. In this manner the boys and girls are enabled to go to school and still, in most cases, earn as much money as they would if working in a store or factory. The little ones make chair-bottoms, over-alls, sun bonnets, and similar simple articles, and receive the regular commercial price for their work.

The aim is to teach only such subjects as will be of direct benefit to the pupil in after life. The educator is learning to give a secondary place to cultural training and the primary to "learning by doing." Where it is not possible

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to give the latter kind of education in the school itself, the effort is made to impart it by means of what are called "continuation schools—night schools or trade," schools established by private enterprise in connection with manufactories, etc. The United States is fast realising that it is top-heavy—that it has great facilities for educating in the learned professions—that it suffers from an oversupply rather than a paucity of doctors of literature, law, medicine and theology. As the so-called learned professions furnish employment to only one twenty-fourth of all persons engaged in gainful occupations, the effort is, therefore, being made to concentrate on producing first class farmers and a higher grade of workmen and artisans.

A survey of industrial education in continental Europe and the United States forcefully brings to mind that the initiative in Europe has been taken by the State, whereas in the New world most of it has come from private individuals or business corporations. During recent years, however, a large volume of initiative has been taken by the State.

"The truth is," says an American authority

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on sociological subjects, " that industrial education is coming. Those who do not put themselves in line to reap its advantages may even have some of its force turned against them." With this as their war cry the nations of both Europe and America are putting forth their best efforts to propagate industrial education. Japan and even China are also following in the wake of progress How about India ?

EQUIPPING THE CHILD FOR LIFE

The educational system inaugurated and administered by the Englishman in India has proved woefully inadequate and fearfully futile. On the one hand, it has failed to reach the masses and invest them with the capability of reading and writing, solving simple arithmetical problems and acquainting them with the rudiments of history and geography ; on the other hand, it has done practically nothing to prepare those who have come under its influence for their respective stations in life. Either the boy has been educated for petty clerkship, or for the legal, medical and allied professions. So far as education of the hand is concerned, nothing worth mentioning has been accomplished. The village school has not initiated the agriculturist into the mysteries of modern agricultural machinery or taught him scientific agronomy; nor has it injected into the vein of the farmer

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whim which will bring about his modernization. The school system has exerted no more benificent influence upon the artisan than it has on the tiller of the soil. He has not been taught the superiority and use of modern tools and methods. Broadly speaking, the educational system of India has not given any fresh impetus to either the farmer or the mechanic.

The educational policy pursued in other parts of the world is altogether different from the one in vogue in Hindostan. In Europe and America, the educator aims, not to glut the clerical and learned professions but to prepare the child for life in business or home. More emphasis constantly is being laid upon the fact that such knowledge should be imparted to the boy or girl as will enable it to make a "decent" living. The tendency of modern-day education is to make it a vital thing—not a mere surface-gloss which is to be put on the scholar. As monetary motives mainly influence the Western peoples, and as they are competing with one another in industrial realms, the Occidental nations are making it their business to produce skilled workmen and competent business-men.

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These motives have combined to actuate them to start institutions where boys and girls can be equipped for taking up the realities of life.

Every leading city in the United States boasts of one or more manual training Schools maintained at public expense. In many of the larger metropolises of America, manufacturers and associations of business-men conduct technical institutions for the benefit of their employes. These schools are run on semi-philanthropic, semi-selfish lines. In addition to the institutions mentioned, a number of trade schools are conducted on a purely commercial basis. In the prominent cities of America, especially, this is the case. Institutes which make it a special business of teaching office work, such as stenography, typewriting, book-keeping, record keeping, time keeping, salesmanship, commercial law, selling, buying, mortgaging and all operations connected with the sale of movable and immovable property, are as plentiful as mushrooms, in the industrial and commercial centres of the United States. Colleges for barbers, milliners, dressmakers, tailors, etc., are also numerous. The correspondence

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schools which are scattered throughout the country, also make a speciality of teaching trades and business courses. Of all these, however, the manual and domestic training schools maintained by the public are most worthy of the study of all patriotic people of India, who are on the lookout for ideas that will improve the defective policy and inadequate machinery of Indian education.

The original purpose of these schools is to put wits in the fingers as well as the heads of the pupils. They are a conspicuous example of the practical value of combined academic and manual training, and thus broadcasting into society men and women who are not only cultured and well-informed along general lines, but possess the basic knowledge of a trade which can be speedily converted into money. With this end in view, the boys are taught joinery, wood-turning, pattern-making, moulding and sheet iron work, and given forging and machine shop practice ; and the girls are initiated into the mysteries of sewing, housekeeping, domestic science and millinery. They, also, are given comprehensive courses in

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free-hand and mechanical drawing. Instruction in stenography and typewriting is given both to boys and girls, desirous of mastering these branches.

At a public institution of this kind visited by the writer, it was learned that the boys were instructed in joinery and carpentry during the first year. There were four joinery shops in the school, each equipped with thirty benches (for a class of thirty boys) band saw, turning lathe, grind stone, teacher's bench, black-boards, a special tool-room, half-a-dozen hand basins and one hundred and seventy-five students' lockers to be used for storing the pupils' clothes while they were working in the school shops. At one end of each room was an amphitheatrical arrangement of students' chairs for instruction. It was noticed that in these shops the boys were first given a series of small joinery exercises and then allowed to work out their own designs in the construction of the object of their choice. The student was allowed absolute freedom, both in designing and carrying out his original ideas.

The course offered three lessons a week, each lasting an hour and a half. The tools used

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belonged to the school and the room in which they were stored, adjoining the shop, was presided over by the students in turn, thus affording them the opportunity of learning how to act as storekeepers. Not far from the joinery shops was the mill room for preparing stock, containing as sweep-stakes planer, a jog saw, circular saw and a knife-grinder for planer knives, each run by an electric motor.

During the second year of their school life the boys in this institution work in the pattern-making and sheet metal shops. In the pattern making shops there were thirty double benches, one side of each containing four drawers and a quick-action vice ; the other side four drawers mounted by a Reed manual training lathe, each lathe driven by a Cushman motor-countershaft. At the time of the writer's visit an advanced student was making a pattern for the cylinder of a gasoline motor. The sheet metal shop was also completely equipped for tinsmithing, repousse work and venetian iron work. In both the shops the work turned out by students was an exhibition and courted the admiration of all who saw it.

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Contiguous to the sheet metal shop was the printing room and bindery, both fully equipped with the latest machinery. These trades were taught in the night school and enjoyed a large patronage.

During their third year, the boys study blacksmithing. The smithy was a big shop fitted with sixteen forges of the most modern type ; thirty-two anvils, with electric power, blower and exhaust ; and a full line of drills, vices and small tools. To the writer this was probably the most interesting shop, as it contained specimens of the work done by the students, showing the originality of the boy blacksmiths.

The fourth year the boy is promoted to the machine shop and there taught to make almost anything except a railway engine. The equipment of this shop consisted of twenty-four engine lathes, 12-inch swing; two of 14-inch swing; and one of 16-inch swing ; four speed lathes, 9-inch swing ; one verticle drill, 18-inch swing ; one of 22-inch swing ; two sensitive drills, 13-inch swings ; two grindstones, 48 inches in diameter and 5-inch face ; one water emory grinder ; chapter 14 inches ; one power hack saw ; one

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Universal miller; one plane miller; one gas-forge; one Universal grinder, 8 inches by 18 inches; one planer, 5 feet by 24 inches; one twist drill grinder; one bench lathe; one Arbor press; a tool room and a large variety of tools.

The institution was co-educational—that is to say, boys and girls were taught in the same school. The girls' department offered a charming contrast to the boys' division. Elementary sewing comes first in the girls' course. After the woman-to-be has mastered the rudiments of sewing, she is instructed in making plain garments, special care being taken that each pupil draughts her own patterns. The school provides threads, needles and sewing machines, the girl supplying her own materials and being allowed to possess the finished garment she makes. Four rooms are devoted to teaching plain sewing, to the girls in the first year and the equipment, in these rooms as elsewhere, was of the most up-to-date type and lavishly provided.

In the second year the girls are taught to make shirt waists, shop aprons and the caps and sleeves required for wearing while cooking. The third year is devoted to designing and trimming

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hats. The fourth year is given to learning how to make dresses. All the rooms where sewing in one form or another is taught were provided with the most modern models of sewing machines and were sumptuously furnished. Dressmaking, it was observed, was not a mere theoretical thing, beautiful but unfit for daily use. It was intensely practical. The girl was taught such arts as tucking, gathering, hemstitching, buttonholing and embroidering by machine. Some of the machines were run by electric power at a very high rate of speed.

Simultaneously with the courses in sewing, the girl is slowly advanced in the cooking classes. She is not only taught how to make tasty and appetizing dishes ; but is instructed in the properties of the ingredients employed in preparing her concoctions so that, from the health viewpoint, they will be wholesome. The students are taught cooking in modern kitchens. The girls worked at white-tiled tables provided with a porcelain-lined sink furnished with hot and cold running water. One sink was used by two students. Every table had a drawer for the small cooking utensils and a cupboard

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below with a rolling slat shutter for the larger utensils.

There was also a small removable gas stove for each girl and a locker at the side of the room near the general sink. One of the kitchens was furnished with two eight-hole hotel gas ranges and another had a large coal range, thus the pupils were taught how to manage cooking over fires supplied by different sorts of fuel. In the pantry adjoining the kitchen were tile-lined refrigerators filled with supplies provided by the school for cooking purposes. One side of this pantry was lined with cupboards reaching the ceiling, whose shelves were filled with jams, jellies and pickles of all kinds, all prepared by the students.

The writer was entertained at a meal prepared by the girls, in the small dining room adjoining the kitchen, and can testify to the savoury character of the dishes and the graceful manner in which they were served.

Along with the courses in cooking and sewing the girls are taught the details of housework. The teacher carefully instructs them in sweeping and cleaning carpets, moping and scrubbing

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wooden floors and dusting furniture. They are taught to polish the cutlery used in the dining room and are instructed in the care of china and glassware. They learn how to clean door knobs, brass plates and faucets. In this department they are also shown how to make beds. They are taught how to launder clothes, with and without improved laundry machinery. They also are given lessons in etiquette and are told by their teachers to be as good-looking as nature will permit, and to be always agreeable and entertaining.

The whole institution, from one end to the other, from top to bottom, was full of engrossing interest. The boy and girl students did not seem to be bored by technicalities. Their manner suggested enjoyment of their work and interest in what they were doing. They were working with both their hands and brains. There was not the least sign of mere mechanical labour, but an atmosphere of idealized industry pervaded everything.

In another institution visited by the writer it was learned that the girls were fond of commercial courses. Their glad faces bespoke intense

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interest in mastering shorthand, typewriting and official routine. It was observed that the students were taught to use the typewriter by the "touch system," that is to say, without looking at the key board. The girls were also initiated into the mysteries of setting type by machinery and by hand, given instruction in book binding and prepared for library work. Commercial arithmetic was taught and special attention was paid to making them good spellers. They were encouraged to use good penmanship and trained in commercial law, civics, book keeping, making bills and keeping records. At this school the girl was taught to express her thoughts intelligently and forcefully, both by pen and word of mouth, in private as well as in public.

The most impressive feature of this school consisted in the fact that it had "student government". The teacher was not a despot, ruling with an iron rod. The girls and boys arranged the daily programmes for recitations and exercises. On the occasion of the writer's visit to this institution, a young girl was presiding at the opening exercises. She very

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gracefully introduced him to the audience and requested him to talk to the assembly regarding the boys and girls in similar institutions (?) in India. In this school the senior students attend the teachers' meetings and discuss with their preceptors matters pertaining to school management, becoming responsible for many things affecting the younger girls and boys, such as their personal appearance, boisterous manners, etc.

In all the manual training schools and in all the branches of work that are taught, practical utility is the keynote of instruction. The institutions are not meant to disseminate dead facts or teach dead languages, but only to educate for efficiency. The basic conception of these schools is to teach art with a view to trade possibilities. The schools concentrate their forces upon teaching those parts of the work which the pupils will have to engage in, upon taking a position out in the world of trade or business. Advanced work, which demands a mature judgment and the experience of years rather than skill, is omitted, leaving it to be learned later at the actual trade

**EDUCATION THAT EDUCATES
AT HAMPTON NORMAL
AND AGRICULTURAL INSTITUTE,
HAMPTON, VIRGINIA, U.S.A.**

Sir Lepel Griffin is credited with the statement that since England has no educational system for herself, she cannot give one to India. Hindostan has woefully suffered in educational matters, not only because the English ideals and methods of education were faulty; but also because schools were first established in India merely to furnish cheap clerks to assist a company of greedy English merchants to exploit the resources and men of the country. It is stated that England has employed every means, in her power to curb the industries of India for the benefit of industrial England. This in part is responsible for there being no provision worthy of mention for teaching Indian boys and girls, modern methods of farming and other industries.

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The tendency of the education imparted in the school-house has been rather toward making a fop of the pupil, investing him with a hatred for manual work and awakening within him the desire to seek ill-paid clerical positions ; and also toward pampering the physique of the student and imparting to him a false and unnatural standard for gauging his own abilities and viewing the work-a-day world. Nor has the instruction given in the school exerted an influence to produce patriotic men and women.

India is just commencing to realise that the educational policy as administered by the British is pitifully inadequate, so far as mass education is concerned ; and utterly negligent in regard to preparing the boy and the girl for life. Indian patriots are now awakening to the necessity of making provision on an extensive scale for education that will implant within the minds of the pupils " the germ of the up-to-date " and will inspire them to be willing and earnest workers in the cause of their country.

" What man has done, man can do," declares the old adage. The leaders in India, though

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confronted with countless complex problems, ought to be optimistic regarding India's future. They have before their eyes the examples of many nations which have emerged from the bottomless pit into prosperity. What is needed is a careful study and judicious application of the methods which have contributed to the success of other peoples.

In the subjoined article an attempt is made to describe how the Hampton Normal and Agricultural Institute of Hampton, Virginia, the United States of America, is helping to modernize and evolve the American Negro, who less than fifty years ago, was held in slavery. India knows that a little more than forty years ago, the Afro-American was a slave. Today he is fast evolving. Already many American Negroes have achieved world-wide reputation in science, art and literature. They are constantly pushing forward. In the present article an attempt is made to show the methods of an institution which has helped the Negro to make such marvellous progress.

"Whoever could make two ears of corn or two blades of grass to grow upon a spot of ground where only one grew

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before, deserves better of mankind and does more essential service to his country than the whole race of politicians." Dean Swift: *Gulliver's Travels*.

"He who from the soil he cultivates draws forth one additional sheaf of corn serves mankind more than he who presents them with a book."—Hernandino St. Pierre: *Paul and Virginia*.

Nowhere in the world is more organized effort made with better success to reduce these sentiments expressed by Dean Swift and Hernandino St. Pierre into fruitful practice than at an institution conducted in the interests of negroes and North American Indians at the historical town of Hampton, Virginia. At this institute the effort is made to produce useful, well-balanced and clean-cut young men and women who will go out into the community and by right living or actual teaching, influence the masses to lead healthier, better lives. The pupil is discouraged from considering book-learning an achievement in itself rather than a mere means to an end. Industrial and agricultural training are employed; not only with a view to render the young men and women self-supporting and dependable citizens; but "learning by doing" is also utilized as a beneficent and powerful

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instrument for brain culture and character-forming.

Hampton Institute was founded by General Samuel Chapman Armstrong five years after the emancipation of the American negro. The General had fought in many pitched battles to help free the negroes who were held in bondage. Being a man of large sympathies and endowed with shrewd common sense, he realised that the liberation of the negro slaves did not absolve the United States from responsibility regarding their welfare. The white man had acknowledged the injustice and cupidity involved in forcibly expatriating the Africander from his native continent, transporting him to America, holding his body in bondage and his mind in midnight darkness. He undertook to free the negroes whom he had held in slavery, and pledged never again to enslave them ; but this was not all that was needed. In addition, some sort of preparation had to be made to the aggrieved black man. A little over four million people had been set free; but the bondage of many decades had so enfeebled their minds and clouded their intellects that they were more like weak

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and half-witted children, ruthlessly cast adrift, than grown-up man and women who had come into their own. Something had to be done for these helpless people—and done at once.

The native genius of General Armstrong combined with his large-heartedness, led him to resolve that he would devote his life to continuing the work of negro emancipation which had liberated the persons of the coloured people by setting free their minds and producing leaders amongst them who would make it their aim and ambition to use their abilities in the work of civilizing and modernizing their race. Both sexes would be taught how to live and work in order to do the maximum good to themselves and their community.

It was this peculiar situation which inspired the founder of Hampton Institute to establish a school which would make its sole purpose to *put wits into the fingers as well as the minds* of the pupils. Until then education was purely intellectual. Pupils studied books only, and the education offered in colleges was entirely literary. It was the education of the head alone—not an “integral” education,

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that is to say, the education of the whole man—head, heart and hand. General Armstrong protested against this system of Education. Enforced labour on the plantation, done in some instances under the most bestial conditions, with the lash constantly held over their heads, had led the negroes to feel that physical work and slavery were synonymous—that labour in the field and workshop was the curse of Cain rather than a potent agency for good ; and mere literary education would doubtless have accentuated this hatred for manual work in the newly-freed Africanders. In founding the Hampton Normal and Agricultural Institute the General sought to produce men and women who would constitute an actual pillar of strength to the community and whose direct as well as indirect influence would ever more tend toward making the negroes, young and old, rich and poor, realise that all labour is worth while, holy and conducive to the coloured man's real well-being. It is hard to determine whether or not the kind-hearted veteran of the Civil War foresaw that he was establishing an institution which would show the

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weak-sighted educator his crudeness of conception and faultiness of method, and thus eventually work a revolution in educational ideals and methods ; but it is certain that this man realised the value of preparing the negro boy and girl for life, while at school, and used every means in his power to perfect the machinery which would translate this ideal into actuality.

The seed was sown in the year 1868. To give a palpable and concrete form to the principle upon which the school was founded, the Institute adopted a seal which vividly portrayed the correlation of the work of brain and brawn. Sheaves of wheat, a plough resting against a pile of books on which stood a globular model of the world, in the foreground of the seal, graphically symbolised the interdependence of muscle and mind. In the background the sun of knowledge was shown rising over the mountains of ignorance and shedding its pristine glory over a wide expanse of blue waters whereon steamboats were proudly moving. A teacher's table and tools of industry further emphasized the intent of the institution.

It would have defeated the object for which the school was founded to make it lean heavily

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on governmental crutches, or even to make it denominational or sectarian ; nor would it have been consonant with the object the institution was to fulfil to go to the other extreme and let the negro children grow up as soulless materialists and conscienceless money-grubbers. The ideal of the institute was not to produce sectarian men and women, but to graduate pupils who would lead wholesome and normal lives and endeavour, in a kind, sympathetic manner, to train other members of the race to live in a healthy, frugal, industrious and useful way ; to so saturate the hearts of the male and female students with moral training that, through catholicity of spirit, they would voluntarily do genuine missionary work among their less fortunate fellows.

Eighty-five or ninety per cent. of the negroes resided in villages, and in one way or another derived their livelihood from work on the farm. A course in scientific and modern methods of agriculture and allied branches was therefore deemed an imperative necessity. The pupils had to be shown the use of up-to-date farm machinery ; initiated into the mysteries of

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employing scientific fertilizers ; instructed in the art of stock and poultry raising and making dairy products. The folly of such superstitions as the effect of the moon on the crops had to be instilled into them. The boys had to be taught the best ways of wheel wrighting, carpentry, blacksmithing, putting up frame houses, and other industries and trades vital to their future well-being. Those who wished larger opportunity and wanted to reside in the cities had to be coached in mechanical and electrical engineering; the modern methods of office work ; the latest devices employed in commercialism and industrialism.

Educating the male and neglecting the training of the female portion of the negro community would have been more prejudicial than the training of the brain without the development of skill of hand. Improving the "sterner sex" without providing equal opportunities for "the other half" would have produced a fiasco in the home. The unlettered wife and mother would exert direct and indirect influence to undo the work of the Institute and hold back the modernized male members of the

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family. The hands of the clock of progress would not only be set back by uneducated negro women, but the unequal culture of the two sexes would cause friction and disharmony, great stress and storm in the home. The pre-natal and post-natal effects upon the children would prove baneful and in a measure mar the usefulness of the rising generation. The institution would have signally failed in accomplishing its initial object unless it sought to provide for the enlightened men it had produced, woman who would, in the truest sense of the word, be their helpmates, comrades and counsellors. The Institute had to recognize that the man and woman were the complements of each other ; that neither was the superior of the other ; that the evolution of one meant the uplift of the other. It was evident that the preponderance of either element would lead to a lop-sided development of society.

The institution had, therefore, to be co-educational. Means had to be devised and the system of co-education had to be planned in such a manner that it would tend toward the progression of the two sexes and not endanger

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or wreck the moral lives of the students. It was necessary to institute a humane though a strict system of discipline to regulate the lives of the boys and girls in the classroom as well as the boarding houses, so that the sexes would come in contact with each other to exercise a potent force for good and not for evil. Furthermore care had to be exercised that the Institute would not transform the girls into men. The school would have failed in its primary ambition had it allowed the training of women to proceed along lines identical with that of the men. It would have meant steering directly against the united forces of nature if the institution had failed to recognize the special domain of woman and provide instruction along lines that would fit her to become a force in her own sphere of work.

General Armstrong's idea was to establish an institute that would enable the girl-student to develop skill in the arts, trades and industries for which she was peculiarly designed. He aimed to make a good housekeeper of the colored girl, to teach her how to care for the house and furniture, to keep it clean and dust-

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free, sanitary and healthy; to economically and effectually manage her kitchen ; to teach her to cook, not only savory and tempting but wholesome and healthy meals. The ideal was to prepare the girl for the duties of wifehood and motherhood. The instruction was so modelled that it would develop the initiative and decision of character of the girl so she would be capable of performing any natural tasks that might be entrusted to her. The General recognized that, as a nurse, woman was the superior of man. Therefore, she should be educated to take care of the sick. He also realized that, by heredity, temperament and inclination, the woman was, par excellence, the trainer of character and the educator of the child. Arrangements were, therefore, to be made so that the institute would render the woman capable of bringing up her own children and successfully directing the education of other people's boys and girls. The school was to take in hand the education of the negro girl, not only with a view to enable her to do her own cooking, sewing and house keeping in an improved way so that she would not look upon these tasks as drudgery ; but also to

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so direct her natural talents and faculties that she would be able to render the community the maximum of good by employing herself in the channels for which Providence had intended her. General Armstrong was a deep student of human nature and knew the bane of forcing a child through a stereotyped and inflexible groove. He was not like the old-time doctor who endeavoured to cure multifarious disease by means of a solitary specific. His knowledge of the human plant was so extensive and intensive that he knew positive injury would result by unintelligently forcing it to develop in diametrically the opposite direction from that in which nature intended it to grow. The enforcement of a fixed, unrelenting curriculum represented, to General Armstrong, as much of a concentrated and obvious folly as the endeavour to make a plant grow roots upward. To him the education of the child necessarily meant the recognition of his individuality. His aim was to study the child, find out its special inclinations and then to treat it as a human being with special rights and privileges of its own and not as a mere piece of metal to be hammered

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into shape after a stereotyped model. He reasoned that an unyielding curriculum was as bad as an attempt to make water run up hill. He felt that the first aim of the educator ought to be to find out the bent of mind of the pupil. His knowledge of the world assured him that there was no use whatever—that, in fact, there was positive harm, in endeavouring to run counter to nature's laws. He knew that the only way which science has demonstrated was to conform to nature's forces—that the way of evolution consisted in proceeding along the lines of least resistance and not frittering away vital energy and producing friction by an effort to subvert the natural law. He therefore set out, not to break the will of the child, but to strengthen it—not to conform conditions to his theories, but rather to study conditions and then make an honest effort to meet and master them.

These ideals of General Armstrong have now been widely disseminated, and the world has begun to prize him as one of the greatest educators it has produced. His ideals could not but have vitalized and modernized the effete, fossilized methods of education and made them

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saner, more practical and more useful. But the General was not a mere day-dreamer. He was an intensely practical man. He founded the Hampton Normal and Agricultural Institute in 1868 and died in 1893, after living long enough to see the little slip he had planted develop into a colossal, full-grown tree and commence to furnish many sliplets to reproduce its own kind.

The Hampton Normal and Agricultural Institute was started in a very humble and unostentatious manner. On opening fifteen pupils were enrolled on the books of the institution. It began like a stream, in an unpretentious way, gaining more volume and strength as it went along. The institution was built on the faith that the principles which led to its establishment were vital and would appeal to the innate goodness of humanity and lead to voluntary co-operation. General Armstrong was not only a great man ; he was also a good man. He was a man of large faith. He was extremely magnetic. His personality was such that wherever he went and whomever he met, he enlisted their sympathies

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in the cause which was dearest to his heart. It is said about him that he had such a pleasing personality, such a manly, genuine manner of speaking, such a noble and open forehead and face, that to see him once was to remember him always and to become his friend. There was something about his stately figure, courtly countenance, soldierly courage, silver tongue and earnest, incisive talk that men of large means, and even men with limited resources, volunteered to share with him the privilege of helping to set on their feet a race of people that had been profoundly wronged by greedy and grasping white men.

This does not mean, however, that this brave soul had an easy task—that money flowed so easily that the work of the Institute could be carried on smoothly and without the loss of a night's sleep.

Neither in the early portion of the Institute's life nor now has it suffered from a plethora of resources. The need for money is always acute and has been so throughout the annals of the institution. In fact, at the present time, the principal of the Institute spends the major

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portion of his time out campaigning and canvassing for funds.

The school is as much alive to-day as it was when General Armstrong first breathed into it the breath of life. One essential sign of life is that it shows constant growth. Life and growth may be said to be synonymous. Hampton Institute has been so alive that it has constantly been expanding, evolving and reaching out. Every year some new addition has been made. A new building has been reared, a new printing-press installed, some new departments added, or new furniture has been brought to replace that which has been rendered unserviceable by time and use.

The evolution of Hampton Institute has established the fact that a kindly Providence looks after institutions started and conducted by unselfish men and women to promote the welfare of society. In the life-history of this school the money always has come whenever the need for it was pressing. At times and often the founder of Hampton and his corps of co-operators passed many anxious days and restless nights, not knowing how urgent bills

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were to be met ; but they always have been paid, the money always has come for their liquidation ; many times it has come in a way as if the earth parted in two and deep down, from its womb, threw up into the air a rich treasure of gold and then the partition hermetically sealed itself again. It reads more like a romance than a *de facto* description, the way trades people and business men have trusted General Armstrong and his helpers. Even the young boys and girls studying in the Institute have shown such an intelligent appreciation of what was being done for them that they have voluntarily foresworn the necessities of life so that a cog would not stop the revolution of the institution's wheels. It is related that a few years after the establishment of the Institute the influx of students became so strong that the boarding accommodations were too narrow for them. As a temporary measure the General pitched tents and many of the older boys volunteered to sleep and live in them. One of these volunteers was Mr. Booker T. Washington, who has since grown to be an educationalist of world-wide reputation, a reformer who stands

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probably head and shoulder above others of his race. He states that one cold night a gust of wind blew away the tent and left its inmates without shelter. But, with justifiable pride, he points out that none of the occupants of the tent was heard making complaints. Every one was eager to accommodate the General and so genuine was this interest that none of the students ever tired of making all manner of sacrifices for him and for the principles he represented.

A great secret of General Armstrong's success was that he did not attempt to domineer. His unusual humility always caused him to call what would usually be termed his "assistants" or "subordinates" his "helpers." He always looked upon them as his comrades, his brothers. He always treated them as his peers. He was never known to issue any "orders." He merely made "suggestions." He made no distinction between the "white" and "black" helpers; nor did he have any "favorites." All found favor in his sight. All endeavoured to utilize. All he talked with candidly. All he loved affectionately. The

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General was a man who got along beautifully with every one. Never was he known to have quarrelled or quibbled.

Another secret of General Armstrong's success was that he never attempted to do too much himself. Whatever somebody else could do just as well, he did not try to do. He recognized and worked on the principle of "division of labour." His constant aim was not to make himself the pivotal point of the institution, not to make it so dependent upon himself that if he chose to pull away from it the school would fall to the ground. He made every effort to gradually eliminate himself. He aimed and succeeded in producing other men who would shoulder the wheel when he was gone, and his successor, Dr. Hollis Burke Frissell, D.D., LL.D., a white man of unusual talents and rare administrative powers, has ever since General Armstrong's demise been the principal of the Institute and kept in evolving along the lines laid down by the founder.

Thus the ball set rolling by a single person

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is being not only kept in perpetual motion, but its velocity is constantly increased by a large number of white as well as negro men and women vitally interested in the movement. The General has been dead for fifteen years or more but his work is being carried on by others, not in a half-hearted, listless, drawling sort of manner, but with an increasing impetus and enthusiasm.

The most vital principle upon which Hampton Institute is founded is that it not only endeavours to create leaders and self-supporting men and women, but it is conducted on such practical and helpful lines that the willing student can go through the entire course without investing much money of his own. The Institute makes use of the student labour and allows them its full equity, which goes toward liquidating the expenses of the boy or girl pupil.

The school to-day comprises 100 buildings which stand on a plantation of 188 acres. Many of these buildings were "sung up"—that is to say, built by students while pleasantly singing.

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They are built of bricks made by the scholars on the grounds. A great deal of the equipments used in the class-rooms, such as tables, chairs, benches, upholsteries and furnishings, were made in the workshops and factories of the Institute. In several of the buildings almost everything but the galvanized iron roofing was supplied by the trade shops connected with the school.

The Institute employs over 120 officers and teachers and has an average attendance of 1,200, students who come from all parts of the United States. The cost of the running expenses of the institution is slightly over \$200,000 a year. The permanent endowment fund amounts to \$1,500,900. Since the year 1878, provision has been made to teach young men and women belonging to the race of North American Indians. Ninety-eight Indian boys and girls were in the Institute during 1907. The United States Government, through an annual Congressional appropriation, expends \$167 for each of the Indians up to 120 that it sends to the school.

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The state of Virginia also assists the school to the extent of \$10,000 annual interest on one-third of the landscript fund of Virginia, appropriated to the Institute toward the agricultural and military training of the students. Besides these sources of income, \$100,000 have to be raised annually to meet the deficit in expenses. The school buildings are valued at \$600,330 and are all paid for and free from debt.

The school holds sessions both in the day time and during evenings. In the day, training is given in trades, agriculture and academic and normal courses. Academic studies are also taught in the evening to those who work with their hands during the day, pursuing practical studies where they actually learn to turn out first-class work of commercial value; by this means they not only become expert teachers, skilled farmers and workmen but earn sufficient money to pay all or most of their expenses.

The Institute teaches the students the value of economy and gives them instruction in the transactions necessary to the acquiring of land, houses, live stock, etc. Account books are kept by every student showing monthly receipts and

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expenditures and every care is taken to inculcate the value of continuing such a habit through life. The pupils are taught how to work with and without expensive machinery in field, factory or home, so that they will be able to adjust their knowledge to the amount of money at their command.

Over one hundred students go out on Sundays to the cabins, jail, poor-house and Sunday school and read and comfort the sick, old, poor and criminal. They frequently mend fences or cabins or make gardens for the helpless. The King's Daughters prepare Christmas boxes for country schools and make clothing for orphans and old people. By these and various other means the missionary spirit is cultivated in both the male and female students. The institute issues an illustrated monthly magazine called *The Southern Workman*. The publication department of the Institute also publishes from time to time leaflets on topics vital to the evolution of the negro people. A vast number of subjects are treated in a lucid and simple style. Closely connected with the work of the publication office is that of the Hampton Negro Conference

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which meets at the institution every summer. Five hundred teachers and prominent business and professional men club together to discuss questions appertaining to the morals, health, economic welfare and educational conditions among the Afro-Americans.

The proof of the school is in its pupils. Out of the 6,000 graduates and under graduates that the institution has sent out, only two have been recorded as criminals. The rest are engaged in useful work in the schools, factories, shops, farms and homes of the country.

A NEGRO EDUCATOR'S UNIQUE IDEALS AND SUCCESSFUL METHODS

The British bureaucracy is constantly accused by Indians, of all shades of opinion, of governing India by stereotyped and out of date methods. The charge is laid at the doors of Englishmen who, in India, as well as in England, administer the Indian affairs, that they have displayed a great lack by not adjusting themselves to the changed conditions in Hindustan. It is constantly urged against them that their preconceived notions of the character and capabilities of educated Indians and their exaggerated sense of the importance of themselves and the beneficence of their administration of India, make them incapable of adapting themselves and their policies to the new and transformed atmosphere in the land, and thus give the country a colossal impetus for progress and prosperity.

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These charges may be right. They may be wrong. The question that should be asked is:—

Are the people of India, themselves, showing an appreciation of their changed circumstances? Are they adjusting themselves to the metamorphosed environs with a view to producing the maximum good with the minimum expenditure of men, money and vitality?

Those who ought to be spending their vital energy in doing positive work, content themselves with either lamenting their own limited opportunities or assuring themselves that a solitary individual of ordinary physical and mental calibre, singlehanded, is not capable of doing much toward the upliftment of a nation many millions strong and sunk in the deepest sloughs of conservatism, ignorance and poverty.

As an example to the Indian who is putting to himself the last-named query, the career of a Negro Booker T. Washington, may be pointed out, who, by dint of indomitable courage, rose from slavery and the most abject and depressing conditions and has been instrumental in leavening millions of his people with the yeast of uplift and progress. It is really

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wonderful to survey the work which this solitary man, belonging to a race that is considered to be probably the most backward of all, with limited resources, has been able to accomplish in less than a generation. The story of his life and work and an account of his unique ideals of education and successful methods of inspiring a race to advancement and prosperity ought to prove helpful and encouraging to the Indian patriots who are anxious to do something more than mere whining about their state, or upbraiding the alien administrators of India for their mistakes and shortcomings.

Mr. Booker T. Washington was born on a plantation in Virginia, one of the Southern States belonging to the United States of America. Of his father he knows almost nothing except that it was hinted he was a "white" man who lived on a plantation near the one where resided his mother, a full-blooded Negro slave. The log cabin in which he spent the early years of his life until the Emancipation Proclamation of 1863 set him free from bondage, consisted of a single room. This was a living place as well as the kitchen for the plantation, his mother being

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the plantation cook. The cabin had not a single glass window, the light being admitted through openings in the sides of the shanty. The door was squeaky and full of large cracks. There was no wooden or tile floor nor cots to sleep on. The family consisted of the mother, little Booker, an older half-brother and a half-sister. All of these slept "upon a bundle of filthy rags laid upon the dirt floor". No portion of his life was devoted to play and the mother, being more than busy with her work, nursed him only at irregular intervals. While still very young he was put to work at cleaning yards, carrying water and food to workers in the fields and taking corn to the mill to be ground. He was allowed no schooling.

After emancipation the family moved to West Virginia, adjoining the state in which Booker was born. They settled in a small town which was the centre of the salt-mining industry. The family lived in a small cabin surrounded by a cluster of similar dwelling places all insanitary and crowded to the extreme. Mr. Washington's step-father secured work at a salt furnace. Booker, although a mere child, worked also

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'often being obliged to start as early as 4 o'clock in the morning.

"The first thing I ever learned," says Mr. Washington in his volume of autobiography entitled : *Up from Slavery*, "in the way of book knowledge was by working in this salt furnace. Each salt packer had his barrels marked with a certain number. The number allotted to my step-father was '18.' At the close of the day's work, the boss of the packers would come around and put '18' on each of our barrels and I soon learned to recognize the figure wherever I saw it, and after a while got to the point where I could make that figure, though I knew nothing about any other figures or letters."

Thus began the education of Booker T. Washington. A little later his mother managed to get hold of a spelling book. As there was not a single member of his own race in the neighbourhood able to read and as he did not have the courage to ask any of the white men around him for help, little Booker had great difficulty in mastering the alphabet. His mother solaced him greatly and heartily sympathized with him in his ambition; but being totally

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ignorant she could not render him any material assistance. About this time a young Negro who had contrived to learn, to read and write a little, drifted to the locality. The community engaged to pay this young man a small amount of money every month and let him "board around" that is to say, permit him to spend a week and eat his meals in one home and then move on to another family, in consideration of his teaching the children as well as the grown-up Negroes.

Booker could not go to this school, as his father had found that he was a money-maker, and money was urgently needed by the family. He, however, induced the teacher to give him lessons at night. "These night lessons were so welcome," says he, "that I think I learned more at night than the other children did during the day." However, later he was allowed to go to the day school, working from early in the morning till 9 o'clock and from 2 to 6 in the afternoon, going to school in the intervening hours. Mr. Washington relates:

"The school-house was some distance from the furnace, and as I had to work till 9, I found myself in a difficulty. School would

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always be begun before I reached it, and sometimes my class had recited. To get around this difficulty I yielded to a temptation for which most people, I suppose, will condemn me ; but since it is a fact, I might as well state it. There was a large clock in a little office in the furnace. This clock, of course, all of the hundred or more workmen depended upon to regulate their hours of beginning and ending the day's work. I got the idea that the way for me to reach school in time was to move the clock hands from half past 8 up to the 9 o'clock mark. This I found myself doing morning after morning, till the furnace 'boss' discovered that something was wrong and locked the clock in a case. I simply meant to reach that school-house in time."

Such a boy could not long be kept from attaining the education he desired. Thus we find Booker T. Washington, after a series of tough hardships, started in 1872 to study in the Hampton Normal and Agricultural Institute, where opportunity was afforded to young men to pay their way by doing physical work while studying. As he could not gather together enough money to pay his fare over the 500 miles which separated

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him from his destination, he had to do considerable walking and begged rides from wagons and rail road cars. He reached Richmond, Virginia, a large city 82 miles from Hampton, without a single penny in his pocket. To quote his own words :

“ I was tired, I was hungry, I was everything but discouraged. Just about the time when I reached extreme physical exhaustion I came upon a portion of the street where the board sidewalk was considerably elevated. I waited for a few minutes till I was sure that no passer-by could see me, and then crept underground with my satchel of clothing for a pillow. Nearly all night I could hear the tramp of feet over my head. The next morning I found myself somewhat refreshed but was extremely hungry because it had been a long time since I have had sufficient food. As soon as it became light enough for me to see my surroundings, I noticed that I was near a large ship and that this ship seemed to be unloading a cargo of pig iron. I went at once to the vessel and asked the captain to permit me to help to unload the vessel in order to get money for food.”

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He was not only allowed to do so, but was permitted to continue working for a small sum of money for many days. Thus he was able to save money, by means of which he reached Hampton Institute.

Dirty and trampy-looking he presented himself before the head teacher for admittance into the Institution. The teacher said to him: "The adjoining recitation room needs sweeping. Take the broom and sweep it." Realising that this was the chance of his life, he swept the room three times; then he dusted it four times with a piece of cloth. He removed every piece of furniture and took care that no trace of dirt was left anywhere. Then he went carefully over all the woodwork around the walls and cleaned the benches, tables and desks four times with a dusting cloth. The teacher took her white silk handkerchief out of her pocket and rubbed it on the woodwork and also examined the spots covered by benches, etc., but without finding any dirt. As the young Negro had successfully passed his novel though none the less arduous entrance examination he was allowed to join the Institution.

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Life at Hampton did not prove a sinecure ; but Mr. Washington worked assiduously at his studies and at various kinds of jobs in order to pay his living expenses at the Institute. In June, 1875, he graduated with high honors.

A desire to visit his mother took him back to the little salt-mining town where he was elected to teach the school for coloured people. Ambitious to pursue more advanced studies, he travelled to Washington, the Capital of the United States, where he remained for some time. While still there he received the invitation of the President of Hampton Institute to deliver a " post-graduate address." The Institution had grown and soon after the delivery of his address, " The Force That Wins", Booker T. Washington was employed, in the summer of 1879, to teach at Hampton, and was afforded the privilege of doing supplementary studying. While engaged in this capacity the opportunity offered itself which Mr. Washington took " at the flood" and was able to establish the nucleus of his life work.

The Principal of Hampton Institute had been requested to depute some one to take charge of

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a school which was to be opened at Tuskegee, Alabama, then a small village. Booker T. Washington was selected to fill this position and set forth, toward the middle of 1881, to take charge of this school. On his arrival he discovered, to his intense disappointment, that neither the school-house nor the paraphernalia needed for conducting a school were awaiting him. All the funds that were at his disposal consisted of the annual grant of Rs. 6,000 made by the State of Alabama, which comprised his salary as well as the school expenses. The first few months he spent in investigating the conditions prevailing amongst the Negroes in the adjoining territory and discovered that there was a great thirst for knowledge amongst the newly-freed members of his race. He also found out that the Negroes did not know how to live properly at home or conduct industries or work in the field. He learned that the freed members of his race were suffering from the reaction of having been compelled to do manual labour—that to them emancipation meant freedom from physical work from soiled hands and dirty over-alls. Education, to the Negro boy

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and girl, therefore appeared to be the means of affording them the avenue of shirking labour on the farm and transferring themselves to work in the cities in banks and stores.

This tour of investigation inspired Booker T. Washington to conceive the idea of the Institution he was to found. He made up his mind that he was going to instill into the minds of those who came in contact with him, the dignity of labour. He resolved to correlate physical training with mental culture and to prove that either divorced from the other would be detrimental to the well-being of the individual, as well as the nation.

The school was opened in a stable, with thirty boys and girls in attendance. Within a few months more pupils applied for admittance and the adjoining hen-house was added to the school buildings. However, it became more and more patent that mere book learning was of no avail to the student. As most of them came from farms and would return to them, they required to be instructed in improved methods of agriculture and allied farm industries. The girls had to be taught modern methods of housework

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and also rendered efficient helpers in the fruit orchard and vegetable garden. He noticed that:

“While they could locate the desert of Sahara or the Capital of China on an artificial globe, the girls could not locate the proper places for the knives and forks on an actual dinner table, or the places on which the bread and meat should be set.”

The thing for them to learn was how to live useful, happy lives. Both the boys and girls required to be prepared for life; not merely varnished over with cultural subjects or their memories burdened with words from dead languages or half-assimilated ideas from ancient authors. It was worse than useless to accentuate their desire to avoid physical labour and encourage their tendencies to wear flashy clothes and secure clerical work.

Booker T. Washington conceived an institution which would put a premium upon physical work, saturate the minds of his pupils with the truism that all labour is holy, and demonstrate the truth that manual training, besides being a necessity from an economic view point was an admirable fashioner of character and

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developer of the mind. His brain saw the efficacy of an institution where a raw young man or woman would be instructed in some useful trade or in some special branch of agronomy or in general farm or dairy work ; where he would learn not only to live comfortably and wisely, but prove a direct as well as indirect cause of the upliftment of his people. He planned to establish a school which would make a special effort to produce real men and women, each of whom would prove a veritable tower of strength and wisdom for the coloured people—a leader who should blaze the way to progress and prosperity and help toward raising the status of the race and thus improve the character of the country.

It was by no means easy to acquire a thorough grasp of the situation and study out a plan which would tend to rapidly evolve the race ; but it was still harder to find the material means to put the idea on its legs. It was like making bricks without straw. Undeterred by the seemingly insurmountable difficulties which surrounded him, the brave young Negro set out to accomplish what he had decided to do. Seven

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hundred and thirty Rupees were borrowed from the Treasurer of Hampton Institute by Mr. Washington on his personal responsibility and were utilized toward making the initial payment for buying an old and abandoned plantation which was situated about a mile from town and was offered for sale at Rs. 1,500. On this plantation stood a log cabin formerly used as the dining hall, a dilapidated kitchen, an old henhouse and a stable. These were cleaned and whitewashed and repaired as well as the finances would permit, and were occupied for teaching purposes.

The real work of the institution was started. Booker T. Washington put aside his teacher's clothes and, in a simple work-dress, started to devote the afternoons to clearing up the farm land adjoining the school buildings. The students followed the example of their instructor and a few afternoons' work saw the cleaning of 20 acres which were utilized for sowing a crop. Meantime Mr. Washington, with the help of Miss Olivia A. Davidson (who later became his wife) an educated young coloured woman who had joined him in his work in behalf of his race

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raised enough money to not only pay the debt incurred, but also to make the complete payment for the land and secure the hundred-acre plantation.

Booker T. Washington had several objects in view when he started farming at the school. Agricultural training was to be provided. As all of the students were poor, work on the farm supplied them with food and other necessities of life.

At this time it was decided to erect a building, as the ramshackle huts in which the classes were held were far from satisfactory. Plans were drawn and estimates secured. The proprietor of a timber mill near by, volunteered to furnish all the wood needed for the building, accepting payment at Mr. Washington's convenience. Miss Davidson made another canvass and secured funds. Many Negro men voluntarily helped in putting up the building. The building operations enabled the students to learn how to erect houses.

Not content with merely teaching the putting up of buildings, a brick moulding department was started and 25,000 bricks made to be burned

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in a kiln especially erected for that purpose. On account of the kiln being faulty in construction, the venture proved a signal failure; but undaunted, a second attempt was made, which also proved abortive. A third time the experiment was tried and this time the co-operation of the institute in which Mr. Washington was educated at Hampton was volunteered, but with all this, the same fate awaited the burning of the bricks. By this time not a penny was left in Mr. Washington's pockets to repeat the experiment. However, he pawned his watch for Rs. 45, which he invested in a fourth venture in brick making. This operation proved so successful that the school almost immediately began to manufacture bricks, not only for their own use but for selling to the people in the neighbourhood who were anxious to buy them on account of their superiority to those turned out by commercial concerns

A kitchen was improvised by digging out a large amount of earth under one of the buildings which had been erected, and although very crude and inconvenient, it served for an eating place. The cooking was done in the open pots

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and skillets, much the same as hunters do on their hunting expeditions. The benches used for building purposes were utilized as tables and most of the supplies were brought from the stores on credit. Thus the foundation was laid for the boarding department as well as for teaching domestic science to the girls.

All this work entailed great mental strain on Booker T. Washington and the corps of a few faithful coloured men and women who, from time to time, had come to join him and assist in propagating his ideas. Many anxious days and sleepless nights were spent by these brave people

“Early one morning,” says Mr. Washington I was standing near the dining room door listening to the complaints of the students. The complaints that morning were especially emphatic and numerous, because the whole breakfast had been a failure. One of the girls who had failed to get any breakfast came out and went to the well to draw some water to drink to take the place of the breakfast which she had not been able to get. When she reached the well she found that the rope was broken and she could

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not get any water. She turned from the well and said, in the most discouraging tone, not knowing that I was where I could hear her : " We can't even get water to drink at this school " I think no one remark, ever came so near discouraging me as that one."

But the most depressing feature was that neither the students nor their parents could understand the efficiency and value of Mr. Booker T. Washington's educational ideals. The pupils were there "to learn"—not to engage in farm or other industries or domestic work. The parents, not entering into the spirit of the novel institution, sent verbal and written requests that their children should only be taught to read and write and not put to do physical work. These requests were always ignored. Mr. Washington endeavoured to enlist the sympathies of the parents of his pupils by impressing them with the utility of his teaching trades and agriculture. The boys and girls were also persuaded to waive their objections and realise the beneficence of the practical training that was being given to them.

Wendell Phillips, the great American orator,

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once said : "Put a good idea on its feet and you can't stop it from growing." Booker T. Washington has not only done that ; but he has unswervingly and ceaselessly worked to keep his idea on its feet. With the foresight of a seer he realised the true significance and object of "learning by doing." With the persistence and courage of a religious enthusiast he has stuck to his post. With the self-sacrificing spirit of a martyr he has toiled and moiled until he has succeeded in demonstrating by hard, palpable, tangible results, the value of his ideals and methods.

The institution which, just a little over 25 years ago was started in a dilapidated shanty and whose staff consisted of a single teacher, has grown into a colossal enterprise. The acorn planted by a solitary individual, one who not only belonged to a backward race but who was born a slave and spent all his boyhood in bondage, who was able to educate himself with the hardest of struggles, has grown into a venerable oak under whose widespreading branches a race is being shielded.

The latest annual report of the institution

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shows that the school comprises 83 buildings consisting of school houses, workshops, and residential quarters for teachers and pupils. The school holds 2,300 acres of land, out of which 1,000 are devoted to raising farm products and utilized for the training of students in agriculture, gardening, dairying, stock-raising, and poultry-raising, 200 acres to the school campus and the balance to pasturage. In addition to this there are 22,000 acres of public land out of the 25,000 acres granted to the school by the United States Government, whose approximate value is Rs. 2,40,000. Besides this public land, the land, buildings and other holdings of the Institute are estimated to be worth Rs. 25,50,000. Over and above these figures is the permanent endowment fund which, on the 31st May, 1907, amounted to Rs. 37,13,928. All these assets of the Institute total Rs. 65,03,928.

During the year 1906-07, 1,648 students were enrolled. Out of these, 1,111 were males and 537 females. Three had come from Africa, one from Canada, one from British Honduras, three from Nicaragua, three from St. Andrew's Island, one from Japan, two from Mexico, two from

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Trinidad, two from British Guina, 76 from the West Indies Islands ; and 36 of the United States and 21 foreign countries were represented. During the year 1906-07, courses in 37 industries were taught and to show the productive work of the Institute, the following figures may be quoted:

“During 1904, mainly by student labour, we cultivated 900 acres of land. Our sweet potato crop alone amounted to 6,500 bushels. Our dairy herd, which has been cared for by the students, contains 171 milch cows; and 16,332 pounds of butter were made during the year.”

In the machinery division, 124 students received instruction. One new seven-horse power engine was built for school use; 16 engines were repaired and 163 iron bedsteads built. In the tailor shop 250 full suits of clothes and 563 pairs of over-alls were made, besides a large amount of jobs done. During the year, 1,412 articles were made in the millinery division ; 1,300 in the dress-making division ; 2,505 in the plain-sewing division ; 5,118 in the mattress-making division ; 1,367 in the broom-making and basketry division ; and

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408,076 pieces were laundered during the year. In the harness shops 36 sets of new harness were made in addition to the repair work done on all the harness belonging to the school and for outside parties. In the electrical division, the interior wiring of the Academic building, Emery Dormitory No. 2 and three cottages, was done by the students, besides extending the electric light system on the outside of the buildings. In the brick masonry division, 548,000 bricks have been laid, 224,800 laths have been put on and 9,018 square yards of plaster completed. In the brick yards 970,000 bricks have been manufactured.

“The value of the products manufactured and sold from the mechanical departments of the school amounted to Rs. 3,20,885. The sales of the products of the industries carried on exclusively by the women amounted to Rs. 17,127. The value of the farm products sold was Rs. 1,68,127. This did not include Rs. 660 credited to poultry and geese, nor Rs. 1,935 for the sale of flowers, by the school florist. The sales in the Commissary Department amounted to Rs. 2,26,788. Putting these items together

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they give the grand total of Rs. 7,09,965 as the amount of business done by the school last year in the sale of its own products, and of the food, clothing, etc., used by teachers and students."

These figures, though ponderous, fail to tell the story of the beneficent work inaugurated and carried on under the personal supervision of the founder and present principal, Mr. Booker Taliaferro Washington. The Institute is endeavouring to send out into the Negro Community competent leaders who will imbue the race with the dignity of labour and teach the people at large improved methods of handling farms and farm products, cattle and dairy products, pursue to better advantage industries and trades and live in a more sanitary and useful way. These ends the education at the school always keeps in mind. Literary and industrial training go hand in hand. The Academic and Industrial Departments of the Institute are closely correlated. The work in the class is a continuation of the work in the field or shop. This is insured by not only making the student take the academic and

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industrial training, but also making the teachers in the academic department frequently visit the industrial section and thus keep closely in touch with the different processes of various manufactures and industries.

The intensely practical character of the instruction imparted may be illustrated by a few examples. Take, for instance, the course in English. The constant purpose kept in view in teaching this is to make the student feel that he is acquiring a tool of incalculable use. The language, he is made to understand, is being taught him so that he may be able, in his later life, to express his thoughts and describe his needs in incisive, clear and forceful style. With this end in view, he is restrained from memorizing mere catch phrases, and from using grand eloquent terms. Instead of these, he is encouraged to employ a simple and elegant style. Both written and oral work is given and by making constant reference to his games, his trade, his favourite studies and books, his faculty of expression is trained.

The course in English also endeavours to emphasize the cultural value of intensive and

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extensive reading. The effort is not to merely give him a surface polish, but to develop his feelings and emotions and guide them into moral channels. The mental horizon of the student is extended and the spiritual nature of the child strengthened by enlarging its interests, invigorating and refining its feelings and broadening its sympathies.

The work of the Institution has been so well systematized that the composition books in the English Department show the development in industrial training. The course in Arithmetic similarly quickens the brain so that the student can readily and accurately calculate, weigh and measure. The effort is made to train the student to calculate, mentally, to twelfths in vulgar fractions and to thousandths in decimals. Instead of endeavouring to teach the pupil to solve concrete problems by memorizing abstract rules, emphasis is placed on making use of real weights and measures in the class room, of training the eye to estimate accurately and adding the rule from an abundance of concrete examples. The fields, shops, offices, industrial and business places of Tuskegee Institute furnish

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unusual opportunities for teaching practical Arithmetic. So imbued are the instructors at the school with the real spirit of the institution that in a class of mathematics an ill-expressed statement, ungrammatical in construction or unidiomatic, is not tolerated. When the pupil has made sufficient progress in Arithmetic he is gradually initiated into the mysteries of Algebra and taught that many problems which, if handled by Arithmetic, would involve a great deal of time and mental effort, can be quickly and easily solved by means of Algebra. Similarly the effort is made to develop the inventive genius of the pupil in teaching him Geometry in a perfectly natural way.

Classes in History and Geography tend toward the same object. The vital connection between Geography and History is emphasized. In teaching History the attempt is not made to burden the memory of the pupil with dead dates. The endeavour is made to properly mould the character of the boy and girl by placing before them the wholesome characters of History; and the philosophy of History is used to develop the mental powers of the pupils and make them

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capable of heralding the future by what has gone before. The instruction in Geography is designed to acquaint the pupil with countries and continents, to show the commercial possibilities on the one hand and to give him instruction in natural science on the other. A premium is placed upon actual observation. A variety of plant and animal life, diversity of soil, outlines of hills and valleys, and examples of erosion are furnished by the school grounds, which might be considered to be a sort of open-air laboratory. In the industrial shops man is shown at work upon the resources of the earth, such as iron, timber or clay. The scholar is able to get in touch with the world as a whole from the view-point of his immediate environment by tracing the products to be found in the Institute Commissary and Salesroom back over the railway and trade routes to the region of manufacture, growth, production or extraction. Then he is prepared to understand a description of geographical facts. Hence descriptive geography follows that phase of the work. He is able to obtain a knowledge of the earth and its various movements, its continents,

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peoples, governments and industries. At last the questions of cause and effect come up. The pupil is expected to analyse what he has learned and reason out what causes the change in temperature, or why a certain city is a trade centre while another is merely a rural village. The Institute is used as microcosm of the world.

Probably the most useful work of all is carried on in the physics and chemical laboratories of the Institute. Nearly six hours per week are allotted to instruction in science. The physics laboratories are equipped with modern apparatus and in a way to permit individual work to be done. A powerful stereoptican machine with numerous lantern slides is employed in impressing physical geography, geology and hygiene lessons upon the minds of the students. In the chemistry classes both qualitative and quantitative analysis are taught. At Tuskegee Institute science is taught as a means to an end rather than the end itself. Instruction in physical science is given with a view to increasing the value and efficiency of the students of agriculture and industry. It is the aim of the faculty to show the boys and girls the use of chemicals so

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that they may be able to get direct benefit from this instruction in their farm, laundry, domestic and industrial work.

Work in the Academic department is planned with a view to synchronising school life and real life. Everything is arranged in such a manner that the student is able to pay all his expenses while learning his trade. The aim of the industrial department of the school is to train the boy or girl thoroughly. The pupil is not taught merely to know how to make things, but by actually being made to make them, is rendered proficient. Shops for teaching mechanical industries like carpentry, wood-turning, blacksmithing, printing, wheel-wrighting, harness-making, carriage-trimming, painting, plumbing, steam-fitting, mechanical and electrical engineering, founding, show-making, brick masonry, plastering, brick-making, tin-smithing, tailoring, mechanical and agricultural drawing are thoroughly equipped for practical work. The Institute teaches industries and trades by employing the student to make things of practical utility and commercial value. Their sale accomplishes many objects. The student is inspired with

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confidence that his products are of intrinsic value; and it may be pointed out here that the constant aim of the teacher at Tuskegee is to so develop the pupil that the boy or girl is enabled to make things without his oversight or guidance. The second object is to enable the student, by giving him the benefit of his labour, to pay his expenses of living while at school. Another object is to afford the pupil instruction in practical book-keeping and selling the goods manufactured by him and the farm products.

Such a thorough drilling is given in whatever is taught that those who graduate from the school or even take a partial course at the Institute become potent factors for the good of the community and self-supporting men and women. Ten schools modelled on similar plans have been founded by Tuskegee men, where more than 4,000 coloured boys and girls are being trained in thrift, arts, industries and sciences that will make them self-supporting and self-respecting men and women. Two hundred Tuskegee graduates are engaged in teaching trades and domestic arts in other institutions. Many Tuskegee men have even

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gone to Africa to teach the African Negro how to modernize and civilize himself.

It is hard to estimate the value of the training which the student receives at Tuskegee. Thousands of skilled men and women have been sent out of the Institute who, to-day, are valuable and productive members of society. Most of them own their own homes, and thorough training in a useful industry gives them steady, profitable employment. Their intelligent work and provident habits render them trustworthy. Tuskegee-trained women have gone forth into the world as teachers of feminine industries and trades, of farm work, dairying, nursing and domestic arts. Thorough training in sewing, dress-making, millinery, cooking, laundering, mattress-making, basketry, broom-making and soap-making assures them a profitable living. The course in cooking, housekeeping, hygiene, care of the sick and first aid to the injured is making them peculiarly valuable as wives, mothers, housekeepers and servants. Many of them have learned landscape gardening, fruit growing and vegetable raising and are reaping plentiful harvests from profitable instruction.

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The girls at the Institute, besides being afforded the opportunity to develop their muscles while engaged in domestic or industrial work, exercise in the scientifically-built and perfectly-equipped gymnasium. The boys are required to wear the regulation military uniform and a fully-qualified instructor drills them in military tactics. The endeavour is made to render both the boys and girls capable of defending themselves and to train them to be supple and alert in their work and of a pleasing figure and graceful carriage.

Many thousands of men and women have been trained by Booker T. Washington and his corps of teachers in habits of thrift, industry, sobriety and helpfulness. They have not only gone into the various parts of the United States, but to many foreign countries inhabited by negroes. Their influence is many-sided, broad in its sweep and far-reaching in its effect.

In the life and work of Booker T. Washington there is a lesson for those patriotic Indians who are anxious to add their mite to the uplift of the Indian masses.

EDUCATION IN INDIA AND AMERICA A CONTRAST AND COMPARISON

Americans believe that every child brings into the world with it a distinct potentiality. It is the faith of the people of this continent that there is a probability of a certain definite usefulness to the community in every individual. Further, it is their belief that education ought to secure to the nation the advantage of utilizing to the best the abilities with which its individuals may be born. By providing facilities and enforcing compulsory education laws, Americans, therefore, are trying to make the most out of their children.

America considers its children its mainstay—its chief asset. Americans are proud of their country, rich in vegetable and mineral resources. The pride and pleasure as well as concern and care of an average American are, however, centred in the coming generation

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The manhood, the character, the affluence and happiness of the nation, according to the latest American theory and practice, all are dependent upon the children. Every State in the Union more and more is devoting a great deal of its attention to its children. Legislation is being enacted and enforced so that the wards of the nation are taken care of properly, judiciously nurtured and sagaciously developed.

To-day in America the scientists, sociologists, socialists, educators, and legislators, of both sexes and of all ages, denominations and persuasions, conjointly and severally, are engaged in studying the child-saving problem, as it is called. Effort is made to apply the latest discoveries of science in all its branches in order to achieve the highest obtainable results in developing the inherent potentialities of American children and eliminating undesirable characteristics.

Children, their needs, their predilections, their talents, as well as the means and methods to do the most with them with the least expenditure of energy and money, are probably better understood in the United States than anywhere else-

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in the world. Probably no other country than the United States is more assiduous and painstaking in making ample and efficient provision for the study as well as the care and culture of its children.

Educational facilities in America, therefore, are more numerous and probably better adapted to serve all types of people than similar institutions anywhere else. The very fact that, despite the heterogenous character of its population, America has made great advance industrially, racially and materially, conclusively proves the superiority of the general education that is prevalent in the United States. Education always has been the progenitor of progress—and ever will be.

The greatest advantage in this direction, of course, is afforded by the elementary schools for all people. Primary, grammar and high schools are absolutely free, throughout the country.

No tuition fee whatever is assessed from the children. In very many States the textbooks and writing materials are furnished at public expense. In a few States the children of indigent families are provided with stockings,

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shoes and suitable clothing. Primary education is compulsory—every child being obliged to attend school for a certain number of years. Everything is done, in fact, to give every child, of whatever capacity, the keys to what is given in the American colleges and wonderful technical institutions.

Even the universities and technical and commercial institutes in all the States of the Union are either absolutely free or have a scale of charges that affords a chance to the poorest boy or girl in the land to reap their benefits.

For those who cannot afford to study in the day-time, institutions are provided to enable them to do so at night after the day's work is over. Night schools are maintained at public expense and are rendering the people of the United States incalculable service. Many of the Universities also have facilities for imparting instruction in the evening and thus make it possible for men and women to increase their usefulness and multiply their activities without seriously interfering with their gainful occupations.

Institutions known as vacation schools are

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significant of the American spirit, which seeks to provide unique opportunities for its young folks. These schools are very well patronized. These vacation schools are institutions which open during the months when the ordinary schools are closed and impart valuable instruction in an interesting manner to the girls and boys who have the enthusiasm rather to continue to attend school than enjoy their holidays. The popularity of these schools can be judged from the fact that eight thousand seven hundred boys and girls ranging in age from eight to eighteen years fought, struggled and cheered for admittance at the entrances of the twelve public schools appointed as vacation schools in Chicago, the second largest city of the United States. Of this crowd the school authorities could not accommodate one thousand seven hundred. The rest were evenly distributed in crowds averaging six hundred in the various schools.

The unusual enthusiasm of the youngsters to get back to the realm of the book and ferrule was explained by a little fellow. He yelled : "Gee whiz ! Dis wont be like real school ! Dere aint no books in de rooms and we are going to

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have eatin's made by de goils." Another voice volunteered, "Dey are goin' to have a real show, better'n the nickel theater, an' we guys are goin' to be actors."

The vacation schools are a great success. The children are not confined to the regular work. To do so would be worse than useless as it would be impossible to claim the attention of the people. Therefore a programme of entertainment is arranged. Under its garb of attraction real instruction is carefully concealed. Fifty more vacation schools could be opened in Chicago and still there would be an overflow.

On the same lines as these vacation schools are what are known as the "University Extensions." To these extensions professors and lecturers of national and international reputation are invited to deliver lectures.

An educated Indian with awakened consciousness, when passing through the United States, is impressed with the carelessness of the government that has the education of the children of India in its charge. The young folks of Hindostan, speaking from an educational point of view, have no opportunities whatever.

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Children in India are brought into existence, while four-fifths of the villages are without a school-house. While the whole of India is sadly deficient in providing technical, industrial and commercial institutions, the United States Government is most assiduous in this respect.

The technical institutes are lavishly supplied with appliances which make it possible to give the most thorough instruction in the courses taught. The staff consists of experts and specialists. Numerous institutes of this description are operating throughout the United States. In addition to these technical institutes other means and methods are employed to impart the knowledge that boys and girls need in their after life. For instance, sewing, cooking, taking care of babies, domestic science and similar practical arts are taught to the girls at public expense. Usually a special school is established in the central portion of the city, and girls from public schools are required to attend one or more classes of this description once or twice a week. In many of the larger cities all the large schools are equipped with such classes and the pupils have the advantage of learning these arts on

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the premises. In either case these things are taught as an essential feature of the regular curriculum ; the ideal being that education unless practical, is comparatively valueless.

Similarly, for the boys, manual training schools are provided at public expense. Carpentering, smithing, engineering, clay-modelling, ornamental wood and iron work, chemical qualitative and quantitative analysis are a few of the numerous subjects taught in these schools. The instruction imparted is intensely practical, and thoroughly up-to-date.

In addition to this, special facilities are provided for commercial training. Stenography, typewriting, book-keeping, card-indexing, are taught with the greatest care. Particular attention also is paid to penmanship and spelling, and now there is a movement on foot to teach scientific salesmanship in the schools.

A special feature of these schools, in fact of all public schools, is that careful attention is paid to physical culture. Ample provision is made for the proper development of the body. Exercise in the playgrounds and gymnasiums, drilling and dancing to the music of violin and

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piano under the superintendence of trained experts conserve perfect health, vivacity and vigour.

Incidentally it may be remarked here that in addition to the gymnasiums and playgrounds attached to the public schools special playgrounds, sometimes known as "Neighbourhood Centres," are provided at public expense in suitable locations throughout the larger cities. These neighbourhood centres not only supply gymnasiums for in-door exercise but encourage the use of parallel and horizontal bars, swings, Indian clubs and other paraphernalia lavishly supplied for the use out of doors of the little ones. Of an evening these neighbourhood centres present a spectacle of animation and bustle. Children of both sexes, of all kinds and conditions, nations and races, speaking a jargon of languages, or badly accented English engage themselves with great zest in play and physical culture.

Public-spirited organizations and individuals add their quota to the educational facilities furnished by the State. Several universities in the United States are maintained by

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multimillionaires. In addition to these, others are conducted by religious denominations. Schools of various descriptions are run at the expense of religiously-inclined or philanthropic organizations or individuals where academic and technical education is imparted absolutely or almost free. Public bodies also make provision for men of recognized ability to deliver lectures to these boys and girls; and their parents are invited and much good results from them.

But one example of an institution maintained without subsidy from or interference of the State will suffice to show what is being achieved in this line. The Tuskegee Industrial and Agricultural Institute was started a few years ago amidst the most depressing circumstances by a young Negro who had formed the ambition of uplifting his race which but a few years previously had been freed from slavery. The classes were started in a dilapidated hen-house, later transferred to a miserable shanty and still later removed to a church which was so old and ramshackle that the roof leaked and the crevices in the walls admitted the inclemencies

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of the weather. Booker T. Washington, its founder, had to depend mainly upon his own efforts to raise subscriptions in order to pay for his personal expenses, also for those connected with this school of his. Slowly and steadily did he work, gradually but surely came to him help in men and money. One by one the buildings went up, the furniture was made in instalments and what once was wilderness, became, through the efforts of teachers and pupils, a veritable garden with beautiful mansions, devoted to instruction, worship and residence.

In this institute Mr. Washington to-day is engaged in solving the greatest problem of our times—the problem of living as man and man, eradicating all racial distinctions. The Negro problem in the United States is probably one of the acutest and the largest which any race or country has had to face. The whites accuse the Negroes of being their inferiors in more respects than one; even of being criminally inclined. The Negroes are discontented that, as citizens of the United States, they often are maltreated against their citizenship rights. Between the two it is hard to decide which is which. One thing is

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certain, however, namely, that the Negro has to improve his material, moral and spiritual condition in order to be a legitimate factor in the progress of humanity. This is what Booker T. Washington is doing.

At Tuskegee Mr. Washington is providing an impetus for his people to rise in the scale of nations. His effort is to train the head, heart, and hand simultaneously and harmoniously—to inculcate that education means added facilities and inclinations to serve society. His constant aim and effort is to teach his people that education should render them, in every sense of the word, useful members of their race. Education, unless it is of the right sort, always has a tendency to make the members of a young race detest physical work and consider clerking genteel and worthy of an educated man. Mr. Washington has to contend against this tendency just as much as the educators in India—probably more so. He is inspiring them with the idea that work on the farm is not inconsistent with ability or even proficiency in reading and writing. He is demonstrating to his race that a person thinketh as he liveth : also liveth as he

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thinketh. He is implanting in the hearts of his people that **brains wedded with brawn alone produce wholesome results.** He is thus providing an opportunity, an impetus and a guidance to his race that is simply inestimable. To his ideals, to his ambitions and to his efforts, the Negro race is indebted for education, fulfilling its purpose—the harmonious development of man and woman.

Like Booker T. Washington, there are a few other public-spirited educators who are doing all they can in order to place educational facilities of the right kind within the reach of the boys and girls of the United States. It is touching to see these public-spirited citizens of America aiding the State in every manner possible to develop the boys and girls of the nation into men and women of the right kind. But it is far more touching to witness how the young folks of this country struggle to educate themselves.

There is hardly a high school or university in the land of the Stars and Stripes that has not a corps of students known as "pay-the-way pupils." These people work in the hotels

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and restaurants as waiters and porters, sell newspapers in the streets and do such other odds and ends of jobs out of their school hours and on holidays. One is surprised at the ingenuity of these folks in obtaining suitable work which will enable them to pay their expenses while at school or college. The case is cited of a young man who recently played the postman, delivered the town letters of a large business house over an area of thirty miles and got paid for the postage he saved the firm thereby. This arrangement caused some inconvenience to the business firm, but the managing director of the house was so very touched with the enthusiasm of the young man in question, that he ordered his office to put up with it for the sake of the boy. It is a common sight to witness high school boys doing physical work in factories and mills during their vacation months and thus accumulating money enough to pay their expenses during the school months.

What pen has the presumption to depict the hardships of these plucky fellows—or attempt to write an appreciation of their indefatigable perseverance? Theirs is a precarious life indeed.

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They eat scanty miserable fare, often subsisting on cheap meals served in filthy restaurants. Hard work both in and out of school, penury and hunger, such is their miserable existence. But these are the men who have made America what she is to-day. Dark and dreary though their life, they do not lose heart but keep on and achieve what they set out to accomplish.

In the ranks of the pay-the-way students one frequently comes across school girls and university women. Like the boy-pay-the-way students, they work for their board and lodging and such other expenses incidental to their remaining in school or college by doing odd jobs. Their lot is hard but they go through the experience cheerfully, and these are the women who adorn the womanhood of this country—the women who make woman-hood respected by manhood.

Nothing pleases an oriental observer of things in America more than to watch the Indian students catch the spirit that is abroad in the land. Such a wonderful thing it seems to him that the Japanese and Chinese students should put aside their orientalisms and dress,

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live and even think as Americans so long as they sojourn in this continent. It is interesting to see these Eastern students work as waiters and dish-washers in restaurants and cafes, chop wood, pick fruit, gather berries, work in factories and fisheries during their vacation months and after school hours. In this category are included a few Indian students. Their number, however, is limited. A few of the Indian students in America have suffered from the colour animosity. There are a few others who, unable to divest themselves of their turbans, long hair and such other socio-religious regalia find themselves in a very false position when endeavouring to pay their way through school or college. Mills, factories and homes find it impossible to entertain them for labour as their unique dress attracts too much attention. But, as a rule, those of the Indian students who endeavour to pay their way and find it in their heart temporarily to put away their religious idiosyncrasies and accept with graciousness whatever comes in their way, find themselves successful in achieving their object.

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A great deal is being written in India in these days about sending students to foreign countries. The example of Japan is quoted frequently. But always it is forgotten that the Japanese students in America ever have been willing to put away their idiosyncrasies of whatever kind and adapt themselves in such a way as to render themselves as inconspicuous as possible among the people with whom they work. It also ought to be remembered that the Japanese students in America do not expect some Hercules to come to their assistance. Nor do they desire to get a thing without paying a square price for it. It is not their intention to buy success with mere wishings and frettings. They believe that there is no royal road to glory and wisdom. As they are intent upon achieving success in whatever line of study they may engage in, they are prepared to make every sacrifice in their power, put up with the prejudices and slights of the American rabble and amidst cheerless circumstances pluckily plod the way to reach the summit of their ambition. The moral is apparent.

There is an invaluable institution in America

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of which the people of India ought to take the fullest advantage. The Americans themselves do. The correspondence schools are being established throughout the length and breadth of the land and those already operating have hundreds of thousands of pupils on their rolls. These correspondence schools really are institutions demanded by the exigencies of our times. They are eminently suited to our wants and their growth during the last few years has been phenomenal. It is true that a number of bogus correspondence schools have had mushroom careers and probably there are some of such description operating at this time. But doubtless there are among the list several correspondence schools of a reliable character which make it possible for men and women of all ages to learn arts, industries, professions, trades, languages and sciences of all kinds and conditions with a reasonable expenditure of time and money, and without their being necessitated to leave their homes. A few of the subjects successfully taught by correspondence are: book-keeping, stenography, advertisement writing,

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show-card writing, window trimming, commercial law, illustrating, civil service, chemistry, textile mill superintending, electricity, electric engineering, telephone engineering, electric lighting, mechanical engineering, surveying, stationery engineering, civil engineering, building, contracting, architecture, structural engineering, bridge engineering, mining engineering, mechanical and architectural drawing.

Some of these correspondence schools are employing a very novel method of teaching languages. Correct accentuation, pronunciation and enunciation of foreign languages is taught by means of phonographs.

The fees charged by the correspondence schools usually are reasonable. In many instances the payment is accepted on an instalment basis and in some cases the payment is deferred until the pupil has finished the course and obtained a salaried position. Many of these institutions have employment bureaus in connection with them which make a speciality of securing positions for their pupils without making any additional charge for their service.

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This is an educational facility which does not exist in India. The chief cause of America's progress is that her people are ready and assiduous in providing such opportunities for their rising generation.

There is one phase of education in America which should be impressed upon the people of India. The educational institutions in this continent make it their constant aim and effort to put hope and life and enterprise into its young people. India needs education. More than anything else it needs ambition and aggressiveness. Education alone can impart ambition and aggressiveness. The energies of the Indian educators ought to be focused in developing these traits.

A COMPARATIVE STUDY OF THE EDUCATIONAL SYSTEMS OF INDIA AND JAPAN

Even a superficial investigation of the educational systems of India and Japan presents a deal of food for comparative study. The educational ideals and policy, as materialized in these two countries of the Orient, present marked contrasts. If the twentieth-century world believes that education is instrumental in shaping the destinies of individuals and nations, it will readily conclude that the different educational systems of the two countries are responsible, to some extent, at least, for the difference in progress of the two peoples. The writer does not wish to discuss exhaustively the merits and demerits of education as pursued in India or Japan. This article will merely present to the reader a few differences between the two systems.

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The five Indian Universities at Calcutta, Allahabad, Lahore, Bombay and Madras, are merely examining bodies, which, by the Act passed by Lord Curzon, have now been reduced to governing authorities ; and the controlling powers of the Indian Universities have all been changed by the Act in question in such a way as to leave no margin for popular guidance, but to make the Indian bureaucracy the supreme master of the situation. The Curzon Act has effected this change, but it has left the principal defect of the Universities untouched—not only *untouched*, but rather in an *aggravated* form.

The examinations of the Indian Universities under the old regime' were bad enough, but those which will be conducted under the new Regulations are likely to beat all examinations in the world in the matter of severity. The coming examinations are bound to prove veritable massacres of innocents. All the old defects of the examinations have been allowed to remain practically as they were ; only the conditions of study and the severity of the tests have been made more rigorous. In most of the Indian Universities, failure in one subject has hitherto

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condemned, and in future will continue to condemn, the examinee to wait for a full year and then to be tested in all the subjects again. The whole system of examinations has been so framed as to restrict the number of passes so far as possible, and the Indian Examiner in the future will concern himself more in "plucking" or "ploughing" candidates than in "passing" them.

In Dai Nippon it is quite otherwise. Besides the Government Universities at Tokyo and Kyoto, there are several private Universities in the Mikado's Capital. These are entirely free from official red-tapism. All the Universities in Japan are *teaching bodies*. They do not content themselves with testing the work of professional coaches. Here the faculty of the University constitutes the examining body. The work done during the college term is the basis upon which the students' fitness-is-judged. The number of failures is reduced to the minimum, consistent with efficiency. All that an unsuccessful candidate loses is one short term, and he is not required to repeat an examination in which he has already been successful.

Such is the difference between the educational

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methods of India and Japan, at the top rung of the ladder.

As for popular education in India, it is a story of shame and humiliation. One man in ten can read and write, and one woman in one hundred and forty-six has that accomplishment. The luxury of reading daily papers is further limited to those who can buy them and these are even fewer than those who can read.

I was therefore surprised to notice that the Japanese coolies, who drew me all day through the streets in a jin-rick-shaw, read the daily papers during the intervals of business. My vocabulary of spoken Japanese being inadequate, I was constantly obliged to have the name of any place I wished to visit, written on a piece of paper. This I did countless times during my residence in Japan, and all I had to do was to show this address to any man or woman I chanced to meet ; not once did I find a person who was unable to read it. The percentage of literacy in Japan is not below that of any European or American country.

This is a significant difference. Without primary education in Japan, there could have

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been no awakening. In India, while the educated classes are working for the progressive movements, the uneducated people still cling to their effete beliefs. This is due directly to the lack of primary education—to the fact that there is no free and compulsory training of the girls and boys in the three R's.

In every progressive country, the initiative comes from the highly educated and intelligent few. Japan has been no exception to this rule. She has been fortunate in possessing a number of such leading spirits. But Japan had the further good fortune to have a system of free and compulsory primary education. This made it possible for men of initiative to find intelligent supporters, who took their cue from the leaders and crystallized their plans into practical results.

India does not lack men of initiative. There are thousands of men and women in India to-day who can hold their own in education and culture when compared with the educated and cultured people of any country. India is fortunate in possessing these capable leaders. But where are the *educated masses* to follow them and give effect to their plans ?

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Here, then, is the great difference between India and Japan, at the lowest rung of the ladder.

In Japan, technical and special education receive a great measure of attention from both the government and the people. The technical schools and institutes, the commercial and industrial colleges, compare favourably with similar institutions in Europe and America. In addition to the government schools of this description at Tokyo and Kyoto, there are numerous smaller ones scattered throughout the districts of the Empire.

The lack of facilities for technical education in India can be judged from the large number of young men who have gone from that country to Japan to study in the technological schools, and in the factories and mills. Here, then, is a third vital difference between educational systems in the two countries.

It is true that India has, of late years, sent scores of bright, educated young men to foreign countries to train themselves as technical, industrial and manufacturing experts. The wisdom of this step cannot be over-estimated. But

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where will these experts, on their return, find the skilled workmen who are the backbone of every industry and manufacture? India will have to educate men for these purposes at home, and the sooner India realizes this defect in her system of education, the better off will she be.

Looking over Japanese Imperial legislation, the Imperial rescript on education which was issued forty years ago, impressed me as being a very important pronouncement on the subject :

“ The acquirement of knowledge is essential to successful life. All knowledge, from that necessary to daily life to that higher knowledge necessary to prepare officials, farmers, merchants, artisans, physicians, etc., for their respective vocations, is acquired by learning. A long time has elapsed since schools were first started in this country. But for the farmers, artisans and merchants, and also for women learning was regarded as beyond their sphere, owing to some misapprehension in the way of school administration. Even among the higher classes much time was spent in the useless occupation of writing poetry and composing maxims, instead of learning what would be for

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their benefit or that of the State. Now an educational system has been established and the schedules of study remodelled. It is designed that education shall be so diffused that there may not be a village with an ignorant family or a family with an ignorant member."

The same spirit runs through the legislations of later years. The following excerpt from a book issued by the educational department of Japan, for the Louisiana purchase Exposition, will be read with interest.

"In the year 1893, new regulations relating to the supplementary schools for technical instruction were issued. The great expansion of our national resources after the close of the Japan-China War of 1894-95, as well as the subsequent state of affairs, both internal and external have caused the necessity of education to be keenly felt by all classes of people. Consequently various educational institutions have been increased and expanded. Particularly in regard to technical education,—both the government and the people have concurred in advocating the advantage of its extension."

It is true that modern industrial Japan owes

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its birth to several other causes jointly with technical and special education. But the writer does not fear to be contradicted in saying that special education has been a very great element in the phenomenal way in which Japan has developed in recent years.

Instead of placing stress on the dead and classical languages, Japanese educators emphasize the cultivation of modern languages. The writer was impressed with the zeal of students and professors alike. He remembers how eagerly questions were put to him as to how he mastered the foreign language—the English—which he employed with tolerable ease and correctness, in speaking and writing. The Japanese will walk for hours with a foreigner, for the sake of speaking the language with one to whom it is native.

How far the specialization of modern languages is carried in Japan can be judged from the fact that there is in Tokyo an excellent school for teaching English to girls. At the head of the school is a lady who spent a number of years in the United States learning the language.

Physical culture is another point in which

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the schools of the two countries differ. The students of Japan look smart and aggressive in their semi-military uniforms. All of them have to go through rigorous military drill, and some, in addition, learn the Japanese method of wrestling, called jiu-jitsu. The writer often observed small boys and girls taking part in sham military drills under the command of one of their number.

Female education is still another matter in which a marked contrast appears. In India, the education of women is woefully backward. In Japan, the percentage of literate women vies with that of literate men. Women, in Japan, are offered every inducement to secure technical and higher education. Japan is the only country in the Orient that has a Women's University.

The most conspicuous feature of Japanese education is the patriotic note which dominates every other. The consistent policy of their educators is to make devoted and zealous patriots of the boys and girls—the effort is being made to render them willing to sacrifice everything else to their national instinct. Every

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"Reader" that is compiled, every history that is written, every song that is composed, every poem that is published and every ceremony that is performed in Japan has the patriotic motive in view.

This comparison exhibits the sad condition of Indian civilization of to-day to a degree that is sickening to an Indian who has his country's welfare at heart. Since Japan inflicted upon Russia a signal defeat, the entire Orient is pulsating with a new life. All Asia seems to be vibrant with a longing to follow in the wake of Japan. A great deal is being written of late urging the people of India to adapt the Japanese methods to their needs and requirements. If India wishes to follow in the foot steps of Japan, the moral is clear. Free and compulsory primary education, adequate and efficient high school instruction, judicious and liberal technical and special training—these must be followed with enthusiasm and in a spirit of devotion. The time has arrived for India to insist that her people shall be provided with a system of education which will offer opportunities to every girl and boy in the country. Until this be accomplished, there is little hope for India.

LEARNING BY DOING AT THE JAPANESE WOMEN'S UNIVERSITY

If you wish to see the flower of Japanese girlhood, take a little journey to the Japanese Women's University in the Mejiro district of the Mikado's prosperous capital. There, in the only women's university in the entire Orient, they are fashioning the destinies of present and future generations.

The first impression of the place remains with you. As you enter the main gate, at the right and left stand neat, red brick buildings. The Japanese is afraid of the earthquake and does not believe in erecting sky-scrapers. He does not allow his buildings to tower. Instead he spreads them over a large area. The University buildings, therefore, are neither large nor tall: they are dotted all over the grounds.

The drives, sidewalks, pathways, pavements and alleys are all solidly built and neatly kept.

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The dwarf, slender plants and shrubbery alongside the roads and walks are pruned in the characteristic Japanese style. Cherry Blossom Avenue conspicuously attracts attention. You enjoy the fragrance wafted from across the fields. The young rice charms your gaze. Green and golden tracts of beans in cultivation delight your eyes. Merry laughter and sweet music, melodies from the play ground, classroom, conservatory, and gymnasium float to you on the wings of the summer breeze.

As you advance the scene becomes even more impressive. You see the shy slim Japanese maidens, diminutive in stature, tidy in attire, sweet, smiling, and unobtrusively gay. The types of their beauty, the quaint modes of dressing their hair, and the styles of their garments, are as many as the girls in number. A few appear in native Japanese costume. Their dress consists of a single outer garment, the kimono. The brownish-black hair is prettily arranged in curls, "teapots," bows and arrows, in myriad lovely though perhaps somewhat fantastic shapes. The girls do not spoil the beautiful effects by wearing bonnet or head-

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dress of any description but add to their charms by adorning their hair with knots of gay, bright-coloured ribbons.

Besides these girls in native dress there is another class, robed in hybrid fashion. The upper part of their costume is distinctively Oriental. It is a sort of kimono with wide sleeves. The lower part is the Japanese modification of the Occidental skirt, called the *hakama*. This is the dress that distinguishes the feminine literati of Japan. Clothed in this semi-European, semi-Oriental costume, you find these alert, sprightly young women promenading the parks, playgrounds, and gardens, gathered in clusters around the temples, shrines, and pagodas, abroad on the streets and electric cars and railroad trains, or employed in serious business, poring over books in banks, offices, schools, and colleges. In this quaintly interesting attire affected by the student, journalist, and clerk, you find the majority of the University pupils.

Still another section of the students is attired in the present-day European style. If it were not for the characteristic, slanting eyes, and olive skin, the girls would not look different

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from those of school age in Europe or America. In their tight-fitting, well-tailored, dainty Western garb they look attractive. Whether in the native or what they call "foreign" or "semiforeign" style of dress, they are charming. They manage to harmonize such a variety of bright, live colours with their different styles of beauty that the general effect is fascinatingly picturesque.

The whole place appears swarming with life, animation, and bustle. Every room in the building, every nook and corner of the grounds, seems alive with these active, cheerful, buoyant women-folk. Your first and last impression of the University is that it is a busy place—a place where they do things. There is nothing of the staid, Nirvanic quietude which is generally regarded an essential characteristic of Oriental institutions. Life at the Japanese Women's University is full of infinite variety and intense vitality. The countenances of the girls are genial, bright, and wreathed in smiles. There is a merry twinkle in their eyes. Their exuberant playfulness, their buoyant spirits, their innocent pranks, all lend a piquant beauty and fascination to the place.

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The Japanese Women's University belongs to the category of sane educational institutions. It endeavours to develop the faculties and powers of the students by training them how to do things. It aims to teach the young women such things as they will need to put into practice in their later life. The situation of the institution is ideal. It is far removed from the reach of the disturbing elements of the city, away from smoke, din, and turmoil, the nearest car line being four miles distant. The resident students live in the pure, fresh air, amidst lovely surroundings, and the day scholars are taken out of the dense, foggy atmosphere of the city into the soothing quiet of the country.

The University farm consists of several hundred acres. This gives the authorities room for spacious vegetable, fruit, and flower gardens. Each student has a patch of ground allotted to her and is entrusted with the care of a limited number of plants in the conservatory. In Japan, to arrange flowers in attractive bouquets is deemed an essential accomplishment for a woman. The education of a girl is not considered complete until she has acquired profici-

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ency in this art. The cultivation of the æsthetic nature of the pupils receives a great deal of attention. Every effort is made to create, develop, and direct a taste for the beautiful, the artistic, and the harmonious. I was shown a few drawings, paintings and sketches, the work of the students, and I have never seen better amateur work.

In their eagerness for æsthetic culture the practical side of education has not been permitted to suffer. I was admiring what had been done in the line of beauty culture when President Naruse earnestly remarked: "We want our graduates to be responsible and sensible mothers, wives, sisters, and friends. We wish to impress upon their youthful minds that the primary object of all true education is to benefit one's self by serving society." Here the President entered into a discussion of Japanese ideals as imparted at the University; these, he maintained, have contributed largely to the success Japan has achieved in late years. He remarked that instead of the individual, the family is the unit of Japanese society. He said that Japanese people live a sort of group

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life, and that the whole nation is a kind of group trust. That was the reason, he said, that the people of Dai Nippon were eager to give up their all when the interests of their family or nation, which merely meant an extension of their family in the group trust, required a sacrifice. With the Japanese educator, inculcating the principles of patriotism is of supreme moment. "What good to be educated," he questions, "if it does not fit and inspire one to serve the nation?" Everything else is to him of less importance than the teaching of patriotism—of charging the young mind with a strong desire to serve the nation. Not a book is written, not a poem composed, not a song sung, not a ceremony performed, not a lesson taught, which does not have this end in view.

The Japanese people, despite their Orientalism do not live in the traditions of the past. They dearly cherish the memory of days gone by; they are proud of what their forefathers did; they esteem and honour the past; but they are equally proud of their present. They take a lively interest in the affairs of to-day. They are living, working, and shaping their destinies in

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such a way that to-morrow, when it dawns, will find them equal to its tasks.

Thus it is that the Japanese Women's University is an intensely practical institution. While there are classes in English and Japanese Literature, Pedagogy, Music, Art, Physics, Chemistry, and other sciences, the students are taught to raise, feed, and take care of the horses, cattle and poultry which the institution owns. It is President Naruse's intention to teach every art and science in the University which the pupils may have to employ in their work-a-day lives. The University insists upon the students learning to launder their clothes by the most modern methods. The model laundry turns out first-class work. The institution has its own herd of dairy cows, milked by the students. The dairy products are all handled and sold by the girls, who are instructed in the use of the latest Western devices for sterilizing the milk and bottles.

The restaurant conducted by the students offers delicious and healthful food to the scholars at cost prices. Most of the day pupils bring their luncheon from home in dainty boxes ; but

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the patronage of the restaurant does not seem to be affected. Culinary instruction receives a great deal of attention. A large, well-aired, neatly-kept modern kitchen, supplied with a complete twentieth-century equipment, is provided. Every girl has a gas stove of her own and a full assortment of utensils. The supervision of the culinary department is entrusted to a staff of experienced instructors who teach both Oriental and European methods of cooking in a practical and efficient manner.

I lunched twice at the University. Both times I was feasted although they did not know I was coming. The pleasant recollections of the dishes I ate there and the graceful manner in which they were served will cling to me through life. I was shown the quaint Japanese tea ceremony. It was an exhibition of the orthodox manner in which tea ought to be prepared, served, and received. In the Orient, where grace and not "hustle" is the ideal, it is considered that the teaching of etiquette and gentle manners can never receive much attention.

The dormitory attached to the University is organized on both the Japanese and European

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plans. In the Japanese section the boarders sleep on soft, downy mats spread on the floor. In the European section they have neat folding beds which serve as cots at night and writing tables in the day time. The dormitories are kept scrupulously clean; not a speck of dust is to be seen around the buildings.

One of President Naruse's "queer notions" is to have a small bank on the premises. This is intended to inculcate in the pupils habits of economy and at the same time instruct them in banking methods. Similarly, the dry-goods store in the University grounds enables the students to qualify themselves to become expert sales-women and book keepers. The bi-lingual *Ladies' Home Journal* issued by the University, written, managed, set up, and printed on the premises by the students under the direction of their instructors, is another leading feature.

In oriental countries physical culture is gaining votaries day by day. A thoroughly ventilated and well-equipped gymnasium is attached to the institution. The students drill to the music of the piano, organ, and violin. The authorities have designed special drill exercises

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and the girls take a great deal of pleasure in going through the graceful motions. Indian clubs, fans, bamboo hoops, halberds, wands, bars, bells, and swings are employed in the exercises. The music of the gymnasium songs is inspiring. I was given an exhibition of Japanese fencing. With wonderful agility and skill ~~slim~~ and supple Japanese girls took part in the performance. While witnessing the fencing I mused that woe would betide the man who might dare to take liberties with girls who can handle weapons with such dexterity and alertness.

Nearly two thousand pupils attend the University, and it employs over one hundred teachers, lecturers, professors, clerks, librarians, and dormitory matrons. A number of the Faculty received their education either in America or Europe, and there are several English and American teachers and professors connected with the institution. The ratio of men and women teachers is two to one.

The fees for admission and tuition are very small but the affairs of the school are managed so efficiently and economically that the income

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from these fees pays nearly all the expenses without any gratuity or subsidy from the Government. In a country like Japan where almost every institution of any note is subsidized by the Government it is refreshing to come across one which proposes to stand on its own feet, unsupported by governmental crutches. Sometimes a little deficit results which is made good, without any trouble, by voluntary donations. The Empress of Japan takes a lively interest in the institution. Only a short time ago Her Imperial Majesty donated a princely sum to the University from her private purse. The ministers and high Government officers, educational authorities, and leading Japanese men and women, notably Count Okuma, Marquis Ito, and Minister Kobuta, the present head of education in Japan, support the institution with liberal personal subscriptions towards building and current expenses.

The best claim this University has for recognition is that it is endeavouring to bring about a complete and harmonious development of Japanese womanhood. The education of the head, hand, and heart is simultaneously and conscien-

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tiously carried on. The future mothers, wives, sisters, friends, and educators of Japan are being taught that all work is worthy and dignified. They are learning that a woman not only liveth as she thinketh, but also thinketh as she liveth ; that education is the result of doing—not merely of learning to do.

The institution is still in its early infancy. It was founded in 1900 by Jinzo Naruse, who continues to be the presiding genius of the institution. It is but half finished, being still in the process of evolution. Considering the shortness of time and the limited facilities at the command of the authorities, colossal indeed has been its success. Five years and another half million dollars, according to the estimate of the board of trustees, will be required to provide all the courses which the well-wishers of the institution believe ought to be taught there.

Jinzo Naruse is one of the most clear-sighted educators of the world. He is not merely an imitator, but is eminently an original man. Born in the common walks of life, he has displayed marvellous tact, courage, perseverance, and insight. He is attracting to himself

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co-operation, men, and money. He is building up an educational institution which will live for generations as a monument to his genius, patience and hardwork.

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The charge is often made against Japan that its modernization is a mere outer gloss—that its Westernization is but a surface veneer. The subjects of the Mikado, it is frequently urged, have shown a remarkable genius for imitating certain features of occidental civilizations; but it is asserted that all indications point to the fact that they have shown but little aptitude to assimilate what they have aped—much less the inventive faculty to originate new methods.

Statements to this effect may be heard constantly in the occident. They are no doubt inspired by the concentrated hauteur and superciliousness, so characteristic of the “white” people, when discussing the character and abilities of the black, brown and yellow races. So long as the Anglo-Saxon arrogates to himself the overlordship of the world on the “survival of the fittest” theory, the Asian and African people will be labelled “inferiors.”

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Beyond this extenuation, if an excuse has to be found for the insinuation that it is only the outer crust of Japan that has been touched by modernism, and that, beneath it, infernal fires of conservatism and fatalism rage and roar, the Japanese can proudly point out that the era of modernization dawned upon his country less than half a century ago, that already he has attained unprecedented success in metamorphosing the race, freeing it from the trammels of tradition and caste and setting its face toward progress and prosperity.

More than this, Japan is not once again lapsing into an abject slavery to the past ; nor has the process of modernization come to a full stop in the country. It is proceeding apace. Every day the arrow of progress is burrowing deeper into the erst-while reaction of Japan and all departments of life in the Sunrise Kingdom increasingly testify that the people are alive and manfully marching on the stony path of progress.

The Japanese sociologist, educator and statesman are afraid of nothing save standing still. They realise that they must either go forward or

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stand the chance of being shoved back—that there is no such thing as “*standing part*.” The world depicts the Japanese as self-satisfied—vain-glorious of their recent achievements. The accidental caricaturist gives, in his cartoons, the impression that the Jap is “biggity”—supercilious and vain. Contact with the overbearing Anglo-Saxon may have done its work and the Oriental may have become imperious ; but the Japanese is fully alive to the gravity of the situation and his boastfulness of his attainments, in the past few decades, is no bar to his future progress.

The most assuring sign of Japan's present and future prosperity is found in its attitude towards womanhood. The modern woman of Japan is less and less treated as a serf. Already she is fast coming into her own and is being dealt with as a rational human being.

The greatest revolution that has taken place in our times has been wrought in the Orient. The Asian has changed his attitude in two important respects. He has learned that the corner-stone of his future well-being is a righteous and equitable treatment of women. He has

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also realised that the most valuable asset of a nation consists of its children and young folks. How revolutionary is this attitude toward the rising generation which Asia is increasingly assuming it is difficult for the occidental to grasp. Virtually it means the reversal of the whole sociological order in the Orient. So far the patriarchal ideals have been the fetiches before which the Oriental has bowed and scraped. The children have been the property, so to speak, of the *pater familias*—the young folks, apart from the family, have had no rights. The joint family system has exercised an absolute sway over the people as individuals. The parents or the legal guardians of the young persons have educated them according to their own conceptions—the marriage has been solemnized by them without the consent of the contracting parties—the newly wedded bride has gone into the family of the parents of the bridegroom and submitted herself to the autocracy of the mother-in-law—the son has earned his wages and turned them over to the head of the family, and, like a school-child, has been given a small portion of his earnings as pocket-money

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The spirit of our times has been antagonistic to such arrangements as these. The Orient is giving way, tardily and somewhat ungracefully, but nevertheless surely ; with the result that the social order is changing. The individual is beginning to assert his or her rights ; and the spirit of slavishness to tradition and the past, to the dictum of the priest and to the methods of the forebears, is gradually becoming a thing of the days gone by. This revolution has but commenced and has yet to accomplish a great deal. The lead in the propaganda has been taken by Japan, and, of all oriental nations, therefore, the Japanese are providing the best opportunities for the development of children and for the uplift of women.

Were it not for these new cross-currents, which to-day are tumultuously agitating the Japanese, vanquishing the surges of custom, caste and precedent, the Woman's English Literature School of Tokyo, Japan, which forms the subject-matter of this sketch, could not have been conceived, much less conducted. Two decades ago such an institution could not have been started ; and if some enterprising person

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had taken the initiative, it would have died away through lack of patronage. Not only financial failure would have been the doom of such a school ; but it would have been impossible to fill the class-rooms with pupils.

It speaks volumes for the courage, initiative, persistence and tireless energy of the woman who brought this institution into being and who has for a little more than half a dozen years steered the barge clear of shoals and breakwaters and guided it into a safe haven. Miss Ume Tsuda (Suda), the founder and present Principal of the institution, who has accomplished this by no means easy or sinecure task, is, herself, a product of our times, and is doing her level best to shape the destinies of the Japanese women with a view to render them capable of using their God-given talents to the best advantage.

Prior to judging her work, a word regarding Miss Tsuda's personality will be opportune. She is somewhat taller than the average Japanese woman, cheerful, bright and vivacious, with intelligent, kindly eyes that seem to pry into the inmost recesses of one's soul and a decided

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expression on her face, toned down with the grace peculiar to a cultured Japanese woman, but none the less significant, reminding an interviewer with imagination, that the purpose of this woman in life is, like that of the Poet Goethe, to seek "more light"—more knowledge. Miss Tsuda speaks English fluently and with an accent so perfect that one of the Japanese professors of her school told me, in confidence, that she speaks her native language with a distinct "Yankee" accent. As to the accuracy of this remark, I cannot personally vouch, not being enough of a connoisseur of the Japanese language ; but if this statement is true, it is a correct index of Miss Tsuda's character. It shows that she is thoroughgoing in whatever she undertakes to do. This is the first impression she unwittingly makes on the person who comes in contract with her ; and better acquaintance merely deepens it.

This trait of character, to do a thing well once and for all, so marked in Miss Tsuda, is reflected everywhere in the school. The immaculate cleanliness preserved in the classrooms, corridors, gymnasium, playgrounds, pathways and avenues

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of her well-appointed school, which is in close proximity to the English Legation at Tokyo ; the pains taken by the physical directors to teach the girls to carry themselves properly while walking, to sit in a graceful, dignified and healthy manner ; the constant effort made by every teacher, without a single exception, to exclude everything from the curriculum except what would be of use to the pupils in their after-life ; and the conscientious manner in which the students are taught to pronounce, enunciate and accentuate words in the most orthodox style, and the special attention bestowed on penmanship, all testify to the thorough-going manner in which everything is done at the Woman's English Literature School.

About one hundred and fifty girls attend the school regularly. Thirty of this number are residential pupils, the boarding house department being in charge of a cultivated Japanese matron, specially trained for that office by Miss Tsuda. Miss Tsuda herself resides on the premises and is personally responsible for the proper oversight of the dormitories. In addition to the girls doing regular work, fifty others attend

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the school and take instruction in one or two courses of their choice. The land on which the institution stands, the buildings and the furniture are approximately worth Rs. 60,000 and all are paid for. The courses taught are English, Japanese, Chinese, Theory of Education, Psychology. Graduates from the primary schools established by the Japanese government in almost every village of the country are eligible for admittance in the preparatory department of the school, which consists of the junior and senior classes, each comprising one year's work. Successful students from the preparatory courses are promoted to the collegiate or the "higher" department—as it is called—where the pupil is required to study for three years before obtaining the diploma. The fee charged to the pupils in the preparatory classes is thirty-six rupees per annum. The students in the higher department pay forty-five rupees a year.

Miss Tsuda's school occupies a pre-eminent position in teaching languages. The Berlitz method is used. For the information of the lay reader, a word may be added regarding what

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the Berlitz way of imparting instruction in languages really is. The system was invented to offer the same facilities to the student of foreign languages that he would have were he to make a long visit in the country whose language he was learning. The idea is to furnish at home or in the class-room, the opportunity to hold prolonged conversation with one to whom the language is native, and thus obviate the expense and botheration of a sojourn in a foreign country. As the teacher of the Berlitz system treats the pupil with kindness and consideration, speaks slowly in the early period of the novitiate and guides and directs him, placing at his command the mature experience of years, study by the Berlitz method proves more gratifying and successful than even going abroad. The system aims at turning out linguists in contradistinction to the universities endeavouring to turn out philologists. The teacher who employs the Berlitz method does not bend his efforts to instruct the student in the science of critical comparison, but employs the art in enabling the pupil to perfectly master the language he is learning. The fundamental

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principles employed are : "Direct association of perception and thought with the foreign speech and sound ; and constant and exclusive use of the foreign language." The concrete is taught by object-lessons; the abstract by the association of ideas ; and grammar by means of example. The opportunity is afforded for the pupil to be taught the same language by a number of teachers in order that he may become accustomed to different intonations and familiarize himself with various voices and gestures, so that he will not experience any difficulty in following actual talk in the language in the every-day world.

For one who is not familiar with actual conditions in Japan, it will be hard to understand what a blessing this method is conferring on the students that attend Miss Tsuda's school. The Japanese have a genius for mastering foreign languages, so far as reading and writing are concerned ; but their knowledge of the spoken language is exceedingly deficient and their enunciation of it still worse, except in the case of those few who have lived abroad for a number of years. The Japanese themselves admit this grave defect so universally met with in those of

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the nation who have mastered foreign languages, and wherever a traveller who has familiarized himself with several languages goes to Japan, eager students and their teachers will ask him how he was able to master the tongue so that he could speak it without accent.

The ideal of Miss Tsuda is to introduce the Japanese woman to Western thought. She, herself, spent several years in the United States, is a graduate of a leading American college and is well-versed in the standard authors of both Europe and America. Her friend and patron, the Marchioness of Oyama, likewise is a graduate of an American college—Vassar. The aim of Miss Tsuda's school is naturally to tend the Japanese girls to westernisation. However, this is being accomplished without denationalising the Japanese woman. Effort is being made to weed out the Japanese prejudices and superstitions; to do away with the ugly and reactionary features of the old order of things; but the task is being performed in a conscientious and responsible manner. Great care is being exercised to retain that portion of the past which is uplifting and

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essential to the well-being of the nation. The endeavour is made to encourage independence of thought in the girl-pupils, endow them with the capability of taking good care of themselves both at home and in life, teach them self-control, self-dependence and self-help ; render them able to make use of their faculties to benefit themselves and society. All this is accomplished, not with the intent of inspiring the girls to remain unmarried all their lives ; but with a view to enable the Japanese women to keep pace with the Japanese men and be their compeers. The axe is laid at the root of early marriage. Miss Tsuda is of the opinion that, within a very few years, the marriageable age of girls, which averages 17 or 18 in Japan to-day, will be considerably raised ; and in this respect nearly all the learned scholars in Japan bear testimony to the correctness of Miss Tsuda's dictum.

The action of western civilisation on the Japanese institutions is bringing about a coalescence of oriental and occidental wisdom ; the resultant being neither occidental nor Japanese, but of a hybrid character. This new civilisation is more

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wholesome than either of the component factors. The nirvanism and fatalism of the east is melting away like a snowflake under the heat of the spirit of grab and gain introduced by the west, yielding place, not to extreme sordid selfishness, but an aggression somewhat shorn of its brutal worldism. A thousand Japanese institutions are bringing about the coalition of the orient and occident in this manner. To this category belongs Miss Ume Tsuda's school, occupying an honourable position in the ranks.

TOKYO AS A STUDENT CENTRE

A nation is made or marred as she succeeds or fails in discharging her duty by her rising generation. Children constitute the greatest asset of a country. Their labour will create wealth. Their morals will determine national character. Their ideals will uplift the people. Their progress will shape the destiny of the land. Their brains and brawn will advance a nation in times of peace; fight poverty and disease; successfully grapple with plagues and pestilences; throttle internal brigandage and repression; repel encroachments; win wars; restore past prestige; uphold national glory; earn the respect, applause and good-will of God and man. The slogan of modern civilization has come to be: "The State in loco parentis."

The most sagacious, richest and noblest people is the one that provides every male and female child opportunity to express itself the best it can in the channel in which its Creator designed

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it to work. If, through lack of educational or other facilities, a child is not allowed to evolve itself to the highest point it is capable of reaching, the nation to that extent suffers loss.

At the bottom of Japan's wonderful success lies the vigorous and wise pursuance of the policy "That education shall be so diffused that there may not be a village with one ignorant family or a family with an ignorant member," which the Imperial Rescript on education outlined at the beginning of Japan's era of Westernization. Japan's reorganization has been founded, to a large extent, on its Europe and America returned boys and girls. Japanese young men, educated in Western universities and workshops, formed the nucleus of Japan's present-day greatness. They, with the assistance of hired Europeans and Americans, accelerated Japan's evolution ; guided the Japanese activities into national channels.

The entire Orient has awakened to this consciousness and is now following in the footsteps of the Japanese. Japan has inspired the East to a better appreciation of herself and her opportunities and the Metropolis of

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the Sunrise Kingdom already has become the rendezvous of young men and women from all parts of the Orient. They have gone there to learn the arts and crafts which made Japan what she is to-day. From China, Siam, Philippines and India they are flocking to that country in a mad rush. Nine out of every ten of these students bound for the Mikado's realm drift to Tokyo and gain admittance to the schools and factories of that city.

Each steamer that goes to Japan from the other Oriental countries carries to the Sunrise Kingdom its quota of students. The German mail liner *Sachsen* brought the writer in March, 1906, to the land of the Mikado. Aboard the same vessel were thirty-five Chinese students. They came from eight different provinces of the Celestial Empire. They were all sorts and conditions of men, from the families of the rich and of the poor. Some of them were past middle life ; others were still in their teens. Seventy per cent. of them were sent by the provincial government or by enterprising, public-spirited Chinese citizens. Their coal-black hair was, some closely, some

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clumsily cut or hung in ungainly bumps about their heads. This signified the precipitate haste with which most of them had parted with their queues. Some still had their queues and sought to hide them under their hats. They were an interesting lot ; and were the subjects of close observation not unmixed with merriment on the part of other passengers. Hardly any among them had any definite idea what they were going to accomplish in the strange land to which they were bound. Few had any plans for the future. Their heads were filled with dim, hazy notions. A sort of abstract enthusiasm seemed to animate them as it did the crusaders of old. They felt that the present government was weak and short-sighted. They were eager to see their mother-country recognized by the white races as a world-power. They thought that the regeneration of their land might be accomplished in a short time by just a little conjurer's trick.

Like the Chinese, all Oriental students go to Japan with the same object in view. Within a very short time they commence to look like the Japanese students in outward form. Were it

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not for their cast of features it would be hard to tell them apart from the Japanese scholars. Their evolution from the "goggle-wearing, slow going Oriental literati of yesterday" is striking. Their thirst for knowledge is genuine—positively volcanic in its intensity.

How much the late war had to do with the new enthusiasm animating the Orient is shown by a comparison of the number of Chinese students in Japan before and after the War. The first two Chinese students officially sent to Japan went there a little over eight years ago. Five years later the number was 591. Toward the end of 1904 it had increased to 2,406. Early in November, 1905, it was officially computed to be 8,620. In June, 1906, there were about 10,000. The huge numbers in which China has sent its young men to Japan for the pursuit of knowledge during the past few years is a new phenomenon in the history of Asiatic nations.

As in the case of the Chinese, the number of Indian students in Japan has more than trebled since the War. Six Indians are studying in the Japanese Universities, seven in the technical schools and a number receive practical training

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in different arts and industries in factories and workshops. The Nepalese students sent to Japan by the Government of Nepal took along with them a large retinue of servants and attendants. It is intended that these attendants shall obtain admittance into factories of different sorts and thus profitably employ their leisure hours by learning trades

Similarly the number of Siamese and Philippine students has considerably increased since the beginning of the Russo-Japanese War.

The Japanese student sets an invaluable example to these young folks from the different countries of Asia. He is of an independent turn of mind. The least coercion on the part of his instructors—especially of Occidental teachers—causes him to go on a strike. In these strikes, almost invariably the students win victory over the teachers—at any rate, very seldom do they suffer, particularly if justice is on their side. Furthermore, the Japanese student undergoes, cheerfully, the severest privations in order to secure an education. A large number of the “rik-shaws”—the two wheeled vehicles drawn by coolies—at night are pulled by Japanese students.

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In the early mornings and late in the evenings, the students deliver milk in small hand-wagons, from door to door, covering miles of territory on foot. Some run errands. Others work in restaurants. This the Japanese student does at home and abroad. In this manner he secures the where-withal to pay his room-rent and board, tuition and admission fees, and buy his books and clothes. To secure proficiency and correct diction in foreign languages the writer has known Japanese students to walk miles with a foreigner, for the sake of talking with some one to whom the language is native.

Association with many such students, in itself constitutes a liberal education. Their example must influence for better the students from other Oriental nations.

The psychological effect of residence in a country where institutions are comparatively free, in itself forms the most valuable element in the evolution of Asiatic students. Coming, as most of them do, from countries where liberty of press and freedom of speech are merely myths, residence in a freer land, though liable, in its initial stages, to incline them to

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indulge in reckless license, in the long run has a salutary effect. Absence from home, from their own province, from their country, broadens and hardens them. Living in another land humanizes them. The prevalence of liberal institutions—their very abuse—invests them with a sense of responsibility. They go through a University of hard, swift kicks—and by the time they get their sheep-skins they have received enough knocks to sober them. Gradually they come to understand that liberty exists in proportion to wholesome restraint. This is an invaluable training, especially when supplemented by the knowledge imparted to them in the Japan academies.

Japan, of all the Oriental countries, alone has a Woman's University, "Nippon Joshi Dai Gakko." In Tokyo there are several universities free from official red tape. Japan boasts of several technical institutes, the like of which no other Asiatic nation possesses. In Sapporo, the Hokaido, the Japanese Government has established an agricultural college which rivals similar institutions in Europe and America. The military and naval academies are the peer of those in the Occident.

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The Japanese Government Schools, colleges and technical and industrial institutes are crowded to the limit of their accommodation. Worthy young Japanese men and women, through lack of facilities, are denied admittance every year. The Japanese educational authorities reserve a certain amount of accommodation for students from other parts of Asia. The rush of Oriental young men to Japan has greatly exceeded this allowance. Those who could not be accommodated in the Government schools have joined private academies. Many schools have been started with the express object of securing this foreign "trade."

Some anomalies have resulted from the difference in social conditions of the Japanese and other Asiatic nations. In many Oriental countries, for instance, seclusion of women is enforced. In Japan, on the contrary, women is in great evidence both on the streets and in the boarding places. Tokyo, like other large towns in the Orient, abounds in temptations. Most of the young men find themselves away from home and parental guardianship for the first time in their lives. Not infrequently,

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therefore, they are preyed upon by unprincipled boarding-house-keepers.

Hitherto all other Oriental students save the Chinese have been spared all social obloquy. Editorials and caricatures bearing upon the life of the Chinese in Japan, with more or less frequency find their way into Japanese journals. Not only their private life has been criticised, but they are denounced as revolutionists.

This, however, hardly is to be wondered at. That among twenty thousand young people, there should be a few whose morals are lax, can be easily imagined. Moreover, Japan is the refuge of many Oriental radical politicians and rabid revolutionaries. Their influence upon the impressionable character of the newcomers to Japan cannot by any means be said to be uniformly healthy.

There are some among the Oriental students in Japan who are revolutionary in spirit, men who take every opportunity to direct an attack against their government. Some lead far from irreproachable lives. The number of such, however, is a negligible quantity.

Very few of these young men have any settled

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religious beliefs. It is hard for them to cling to the old religions.

Physically the students look robust. A tinge of colour shows against the yellow or brown cheeks of many of them. Their willingness to adjust themselves to the new conditions of life is remarkable. It is surprising to observe the ease with which the Oriental student becomes used to Japanese food and modes of living. In less than a year the average student acquires a wonderful vocabulary and speaks the Japanese language with fluency, grace and correct accent. Some of the students develop a fondness for music and acquire considerable ability in playing the organ and melodian.

It cannot be doubted that these men will wield an enormous influence on national affairs when they return home. Representatives, in the best sense of the word, they come from all grades of society, rich, poor, high and low. They are engaged in the study of every variety of subjects, enrolled in the military, naval, and public schools, in the commercial, industrial and technical institutes and in the schools of law, politics and economics.

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Nor will their influence be confined to their respective countries. It is bound to be Asia-wide if not world-wide.

Recently fifty members of the Oriental Association met in Tokyo. Count Okuma—the Japanese statesman who always stands for the asserting of Oriental manhood—presided at the function. It was a remarkable gathering. Japan, Philippines, China, Siam, Malay, Straits Settlement, Burma, Nepal and India were represented. Clad in their native costumes, they formed a picturesque gathering. Their speeches were calculated to inspire mutual appreciation of the various Asiatic nations. The President emphatically asserted : “ It was Rome that conquered Rome ; in the sense that no nation is conquered and subdued by a greater power until the internal corruption makes it a ready victim.” He advised the Orientals present to “ become self-conscious of the existing state of affairs in their countries and to effect such moral and religious improvements as to be worthy of the ambitious destiny they aspire to.” All the people present, in the spirit of brotherliness, partook of cakes and

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candies served in papier-mache dishes, and drank green Japanese tea, unsweetened and without cream, out of tiny China cups.

The Oriental students in Japan are not only acquiring knowledge that will render them of inestimable value both in a national and individual sense ; but their contact with one another is educating their finer sensibilities, enlarging their sympathies, broadening their affections and teaching them the value of "pulling together." On their return home these young men are bound to work towards bettering the conditions of their own land in particular and Asia in general.

ESSAYS CRITICAL

EVOLUTION NOT REVOLUTION IN RUSSIA

Russia is passing through Evolution, not Revolution, is the dictum of several of the Russian leaders interviewed by the writer.

Such a forecast is, at least, hopeful; but in the light of the happenings in Russia during recent years, one cannot but pause to consider this conclusion.

The year 1907 was not a revolutionary year—from the Russian point of view: yet, according to the estimates of "La Tribune Russe," 11,066 Russians were sacrificed at the altar of liberty. This is by no means a complete record of the victims of the Russian bureaucracy; yet it means that thirty were killed or jailed for "political" crimes. In a year's time, 748 Russians were actually executed, 344 incarcerated for life, 600 condemned to death (but what became of them did not transpire), 413 were

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deported from the country, 981 were confined in fortresses and 1,041 were sent to disciplinary troops. For the crime of taking part in action on the masses, 207 were awarded the death penalty, 805 were jailed, 123 deported and 1,862 subjected to other sentences. For being implicated in agrarian agitation, 2 were condemned to be hanged, 39 were sent to prison and 2,805 punished in various ways. Fifty-five were decapitated, 682 imprisoned, 258 exiled, 1,392 summarily treated for belonging to Socialist associations ; 686 were executed, 384 confined to penitentiaries, 14 driven from Russia and 173 penalised for resisting the police and being terrorists ; while the balance were punished for attacking persons, for agrarian terrorism, press offences and various other causes. Of the victims 8,907, or 80 per cent. were peasants, soldiers, workingmen or students—proletariat.

It is not easy to wade through these figures. They are ponderous. They represent an agony—a heart-ache which the ordinary mind is incapable of grasping. With the weight of these figures crushing his imagination, the Russian

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worker for his country's progress and freedom still sees Russia passing through evolution !

To brand the Russians striving for a popular form of government in their land as "revolutionists," "nihilists" or "terrorists" is unjust—they are not "Reds"—they are not "rebels" through design, of their own free will. Refraction is not inherent in them—they are not anarchists by nature. It is desperation that drives them to redden their hands with gore—it is the exigencies of the times that incite them to bloodshed,—criminal and fruitless though it be.

Personally, the so-called Russian revolutionists are gentle-mannered, cultivated people, with amiable, kindly, intelligent faces. Their talk is polished. They impress one who comes in intimate contact with them with the feeling that their predilections lie in the direction of books and reflection—that they are in no way prepossessed with the work of playing with rifles and gunpowder. If you meet them face to face, look squarely into their eyes, converse with them, you are sure to detect behind their words an inclination to live peacefully and progressively. This is true of at

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least the intelligent Russians who have exiled themselves from their country on account of political conditions and settled in different parts of America.

A Chicago newspaperman relates an incident which illustrates this point : "A group of Russian revolutionists," he says, "gather of an evening in one of the leading parks of Chicago. In discussing the affairs of their country they become so very absorbed that almost every evening they forget that the time has arrived for them to depart to their respective houses. The blue-coated, burly, fat policeman, good-natured but conscious of his superiority in as much as he formed an integral part of the Chicago city police, whose duty it was to look after the park, peremptorily used to disperse the crowd when the time came for closing the park to the public for the night. But, night after night, the so-called revolutionists left the park when requested to do so by the policeman, without the least ado, and he could not help but feel that the foreign settlers were peaceful, law-abiding citizens. In course of time, the policemen decided to learn the Russian words

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"Gospoda, pora domoi"—"Ladies and gentlemen, it is time to go home." Each night he amiably approaches the Russian group, utters these words and the men and women disperse, after thanking the policeman profusely."

More than 2,000,000 Russians dwell in the United States of America. They are engaged in various peaceful professions. Two hundred thousands of them work in the Pennsylvania mines. There are probably 11,000 Russian doctors and 4,000 Russian writers in the country while 40 Russians work as writers in English papers in America. In Boston, Massachusetts, the Russians have their own private library, which has been in existence since 1830. The Russians in the United States conduct 11 newspapers and 4 magazines in their native language. Almost every adult of the two million settlers in America is able to read and write. Most of them are non-conformists—and a large majority of them are Socialists. As to their wealth and prosperity, the Russians sent, within three weeks, Rs. 4,80,00,000 over to Russia during the days of the revolution to help along the cause; and this money, to a large

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extent, was wholly made up amongst themselves.

Judging Russia from the Russian settlers in North America, one cannot but feel that the dawn of good government in that unfortunate country is not far distant. The most hopeful indication consists of the fact that out of the hundreds of thousands of Russians who settle in the United States, voluntary or forced exiles, a great many belong to the fair sex. In fact, recent statistics show that the Russian women refugees exceed in numbers the men exiles. This indicates that the women of Russia are awakening to a sense of responsibility. Furthermore these "girl-revolutionists" chiefly belong to the working classes. This is a proof of the fact that the masses in Russia are becoming more and more interested in the cause of their country's freedom.

The Russian revolution commenced almost three-score years ago but it has so far failed to achieve its object, as, until lately, the revolutionists came from the ranks of the aristocrats and the upper middle classes. The masses—the proletariat—remained apathetic during the

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early years of the struggle. It is but lately that the yeast of revolt has been introduced into the mass of working people and farmers—but, with advance of time, the common man and woman in Russia are imbibing democratic notions.

It has been in Russia like this :—

Those who have watched the workings of a hand-mill know that the motion of the upper stone, while the nether stone is stationary, produces friction, but not fire. Rub both the stones together rapidly and you will observe flames. So it is with the aristocracy of intellect. So long as it operates by itself, independent of the masses, it generates a certain amount of friction, it causes commotion ; but when it works together with the proletariat it begins to achieve the end. The progress of a revolution, bloodless or otherwise, may be compared to building a fire. If the mass of timber is properly organized in the fire-place, all that is needed is to apply the match from below. The only thing the blue-veined revolutionist is good for is to serve as a match to set fire to the masses. It is the proletariat that supplies the real heat—the dynamic force—the all-conquer-

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ing energy. The blue-veined Russian refugees who left their mother land in the earlier stage of revolution and settled in Germany, Switzerland, France and England, knew the language of the country of their adoption. They lived by tutoring, translation and literary work. But the proletariat Russian who is leaving Russia voluntarily or involuntarily, comes to the United States and engages in manual labour. The "street" man and woman from Russia are so intensely interested in the evolution of their mother-country that they live cheaply, save money, and send it to Russia to be used in propaganda work.

Speaking collectively, the Russian masses are sunk in ignorance and the funds sent from America for educational purposes cannot but do Russia a world of good. The intelligent leaders of Russia have come to realise that the centrifugal force of evolution is exerted by the masses and not the classes, and they therefore are doing their level best to raise the educational status of the Russian proletariat. The population of Russia in 1903 was 14,41, 94,000 out of which 2,35,58,000, alone could read and write. The Russian bureaucracy,

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whose existence hinges on the ignorance of the masses spend but $2\frac{3}{4}d$ per head per annum on education. The educational outlay by the State, Municipalities and Zemstovs, all combined, in 1903, amounted to barely $10\frac{1}{4}d$ per head per annum. A writer in the *Contemporary Review* computes the number of children between the ages of 8 and 12 in Russia to be 1,32,50,000. Allotting 50 to a School, 2,65,042 School-houses are needed to accommodate them. Assuming the annual pay of a teacher to be £43-15 the salaries paid to the teachers alone would mount up to 10,33,66,000 roubles. The upkeep of the establishments would need another 18,20,21,000 roubles, the total expense amounting to 28,53, 87,000 roubles. An idea of the insufficiency of educational facilities in Russia can be formed from the fact that the Russian Government expends barely 91, 14,000 roubles. Contrast with these educational figures the amount of money Russia spends on the army. The strength of the standing army of the country is 11,00,000—in addition to this there are 7,00,000 reservists, the total war strength being 18,00,000.

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In a country where mass education is so cruelly neglected, the propaganda work carried on in Russia by the agents of the Russian refugees is bound to accomplish a desirable end. The Government of Russia, instead of promoting the interests of the people, is engaged in plundering them. It is naturally opposed to this propaganda work being carried on. There is, therefore, conflict between the people awakened to the gravity of their situation, and those who wish to continue exploiting them. This has caused much bloodshed during the last few decades—it is necessitating the sacrifice of many a patriotic Russian to-day. But, despite the shedding of blood, despite the reign of anarchy and of social insecurity, chaos is yielding place in Russia to cosmos. The Russian people, as a whole, are becoming invested with more liberal and advanced ideals. Already the number of Russian revolutionists, that is to say, Russian patriots—it is estimated, approximates 2,20,00,000 people, and this figure is becoming larger every day.

Russia contains many congeries of races. In Eastern Russia are to be found Lithuanians, Levonians, Estonians and Poles ; in Southern

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Russia, Roumanians, Tartars and Groozinians; in Western Russia pure-blooded Slavs ; while in the Caucasian and Siberian Provinces there are over 36 distinct nationalities. All of these races have furnished their quota to swell the ranks of the Russian refugees in America, who are doing all in their power to hurry the doom of the Russian autocracy by educating the Russian masses to a sense of duty and responsibility. They are modest people. They work silently, but steadily without ostentation invariably declining to take the credit which they really deserve. "I a leader?" one of the active propagandists will exclaim with a naivete peculiarly their own, when spoken of as such. " Leaders stay in Russia and there bear the brunt of the burden," he will add. Yet this very person, the chances are, is stinting himself to save money for the enlightenment of his less fortunate countrymen. Yet this very man or woman left the country only when considerable pressure was brought to bear upon him or her by the organisation to which he or she belonged. Were it left to the party in question he would have preferred to remain at home, dying with the last words he spoke :

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"Forgive me, my people. I can give you so little—only my life."

When the Russians first come to the United States they appear to be dazed and dumb. The persecutions through which they have passed have shattered their nerves—deadened their sensibilities—and it usually takes a year for them to gain their mental equilibrium. Some of them are in such a state of collapse when they arrive on the American Continent that they are never able to regain their grasp on life. They try in vain to adjust themselves to the American way of living. Some of them find rest in an early grave. Others go back to Russia—to die, or to be shot dead by some hireling of the Russian government. Those who come in their old age, suffer no end of privations, and tribulations; although to the credit of Russian young men and women it must be said that they do all in their power to support their older relatives. Furthermore, many anomalies take place—those who in Russia were at the top rung of the social and financial ladder, find themselves in the bottomless pit, and *vice versa*. The story is told of an old Russian Jew who, while tramping about the

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city looking for work, wandered into a shop and asked the foreman to give him a job. He was given work, but at the end of a few days was told that he would have to go, as he did not work half as fast as he ought to. The man pleaded to be permitted to remain and do as well as he was able, being paid low wages to correspond with his slow work, but the foreman told him it was against the policy of the shop and such an action would not be tolerated by his employer. The man prayed so hard to be given work that he finally was allowed to enter the office of the "boss." As he entered the room his employer, a robust man in the prime of life, turned toward him. The two men gazed steadily at each other for a few minutes and then cried out each other's name. The old man fainted, and the younger one explained to the wondering crowd that twenty years before he had worked for the old man who now was praying to him for a chance to earn a pittance, when the now poverty-stricken refugee was a prosperous timber merchant in the old country.

It is related of a young girl who came to Amercia and secured a position as nurse in an

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Amercian family, that she had been a nurse in Russia, and at the time of the massacres she offered her assistance to all victims of the pogroms. Later she became a member of an organization in Odessa which was formed for purposes of self-defence. This association supplied all its members with ammunition, and they were instructed to fight the Black Hundreds in case a pogrom was started by them. Russia punishes a man or woman with death for being a member of that organization, and the young girl was liable to be shot at during the year she was a member of it. After several narrow escapes from the clutches of the Russian officers she realized that it was but a question of days when she would be arrested by them, and she finally left for America on the advice of her anxious friends and relatives. Now, in her quiet Amercian home, when she is attending a patient with tender care the young Russian nurse is reminded by those who know her story of the time she carried a gun ready to use it at a moment's notice in defending the rights of her beloved country-people. And her stereotyped reply to this bantering is :

“ We are what circumstances make us.”

COLOUR AND CONTINENT CONSCIOUSNESS

The oft-quoted couplet of Rudyard Kipling

“ Oh, East is East, and West is West and never the
twain shall meet

Till Earth and sky stand presently at God's great
judgment seat. ”

probably more than any other prose or poetic effusion in English literature has proved a potent factor in creating bad blood between the Easterners and Westerners. The general tone of the writings of this supercilious and erratic Englishman has a peculiar tendency to set the Oriental and the Occidental by the ear and widen the gulf between them. He has unscrupulously exploited the people of Hindostan. He has made the major portion of his money and reputation by making the men and sceaes of India appear in his works in a lurid, uncanny light. As a romancist and

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writer of the novel, Mr. Kipling has his license to exaggerate. The outside world, however, does not take his "stories" merely as fiction. He is regarded by his admirers as a true delineator of life in the Orient and especially in India. His pen-pictures, therefore, invariably introduce into the sub-conscious mind of the Western reader a subtle and insidious poison which for ever warps his impression of the Oriental character.

Rudyard Kipling, however, is not the only author the tenor of whose writings has been the means of causing and perpetuating the schism between the Asiatic and the Occidental. He is but one of a by-no-means small fraternity. There are others of his ilk who make profitable, "copy" out of alienating the sympathies of the Easterner and Westerner. In America and the British Colonies, the number of such writers is large. The following verses of the American poet, Francis Bret Harte, are often quoted both in the United States and Canada when Oriental topics are being discussed, or an Easterner is around, and like the above quoted couplet of Rudyard Kipling, have been the

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cause of lowering the status of the Asian in the eyes of the Occidental :

“ Which I wish to remark,
And my language is plain,
That for ways that are dark
And for tricks that are vain
The heathen Chineese is peculiar,
Which the same I would rise to explain. ”

During recent years much has been written about the Orient and its peoples. This literature, one is apt to think, would have led to the diffusion of correct knowledge regarding the Easterner and proved the means of evaporating the hazy clouds of prejudices engendered by such writers as Kipling and Bret Harte. Of late the Oriental has begun to take kindly to travel and emigration. The coming of Asiatic to America and the British Colonies, one is liable to think, would have dispelled the untenable notions held in regard to the Oriental. Such, however, has not proved to be the case. On the contrary, ever since the people of Asia commenced to emigrate to America, Australia and the British Colonies in Africa, and especially since the Japanese began to gain

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the upperhand in the death-struggle with the Russian, the cry of the world-menace of the yellow and brown races is becoming more and more accentuated. For many years the British Colonies in Africa and Australia have been up in arms against the Indian immigrants. Of late Canada and the United States of America have joined in the crusade and in both countries earnest efforts are being made to exclude the people of India. The Anglo-Saxons and Latins settled in the Canadian and American West—the strip of territory extending from the Pacific Ocean thousand miles or more into the interior—are labouring under an impression that the people of the Orient are leagued against them, and if left unchecked, will combine their forces to make a fell swoop on them and wrest from them the country which their forefathers forcibly took away from the North American Indians. They have taken vows to exclude the Asiatic and reserve the continent for the “white man”. Naturally in this particular section of America, the number of propagandist writers who, in season and out of season, malign the Asian and prejudice the Occidental peasant and working people against

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him, has increased of late, and the crust of fiction which surrounds the "race" problem has grown in thickness. Similarly in the British Colonies, wherever situated, the number of people who, by means of pamphlet, platform or private talk, decry the people of the Orient, has rapidly multiplied during the last decade or two. Agitators of this kind, however, merely reflect the spirit of the community in which they live. The significance of the passages quoted from Kipling and Bret Harte lies in the fact that they typify the sentiment of a section of Britishers and Americans towards the Easterners. This sentiment, when carefully analyzed, reduces itself to this. The Occidentals in North America and elsewhere are very touchy when questioned in regard to the way they acquired the countries which they now call their own. They, however, appear to be determined to reserve these territories exclusively for the white people. While they are anxious to go to the Orient for the purpose of exploiting the men and resources of the East, they are unwilling to allow the Easterners to come to these "reservations" of theirs in order to return the compliment.

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“Material gain” and not equity is the keynote of life in the Occident, and although such a sentiment, by all canons of morality, certainly is questionable, yet this is the sentiment of the preponderating majority in America and all the British Colonies to which the Orientals have migrated.

“Colour and continent consciousness,” therefore, though a mere prejudice, yet is a palpable reality to be reckoned with. The people of India know what the “crime of colour” means. Amongst the educated community there is hardly any who is entirely oblivious of the fact that in the “big house” in the European quarter of his town reside men and women whose brains are observed with such prejudices. Englishmen in India, and some of them even out of India, gratuitously remind Indians that their Oriental minds are incapable of grappling the details, and their wills too weak, their bodies too infirm, to enable them to properly engineer a popular form of Government. Democracy, they invariably are led to believe, is a Western product and, like the ‘fur coat,’ is incapable of being employed in regions other than the very

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cold ones. Frequently, educated and highly cultured Indians come in rude contact with the concentrated hauteur of supercilious men and women from the Occident, who fatten themselves on what, according to their own philosophy, ought to be Indian preserves, and whose sole excuse for flagrant misconduct consists of their "white" complexion and European, and in many instances but a "part-European," parentage. Too many times uneven justice is given to the people of Hindostan when the complaint is made against persons of supposedly "superior" colour and extraction; too frequently Indian immigrants to the British Colonies have been either excluded or inhumanely treated, that India needs to be told that colour and continent consciousness, though a relic of barbarism, is nevertheless a tremendous reality.

The people of Hindostan are admitted to be the cousins of the Anglo-Saxons. Both come from the same stock—belong to the same branches of the human family. Despite what is said about Indians by sectarian people and religious fanatics, they possess an ancient civilization.

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They were an enlightened and highly cultured people when the Europeans were still savages. Their heritage in art, literature, religion and philosophy is second to none. Yet Indians labour under countless disabilities because they have brown skins and their fore-fathers migrated to and settled in an Oriental land instead of travelling toward the setting sun. As an essential part of his creed the Anglo-Saxon believes that he is destined to lord it over the rest of humanity on the principle of "the survival of the fittest" and considers that Indians are doomed everlastingly to play the part of "second fiddle."

It, therefore, should not be hard for the people of India to realise that the Occidentals, especially those inhabiting the United States, Canada, Australia and the British Colonies in Africa, are not willing to act upon Uncle Toby's advice to the fly : "Surely there is room in the world for me and thee." If such people ever do feel that the world is wide enough for all men, of whatever origin, they want Orientals to remain cooped up in the Asiatic continent. Mr. V. L. Tissera, a tea merchant born in

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Colombo of full-blooded Ceylonese parents, who has since become a naturalized "citizen" of the United States, relates an amusing story which illustrates this point. An English tea merchant went to a regular customer of Mr. Tissera's and opened up a conversation in order to secure from the firm an order for his line of tea. He was told that they imported their teas from Ceylon through a native-born Ceylonese, Mr. Tissera. "From Tissera—from Tissera," he said. "Yes, from Tissera," replied the head manager of the firm. "Yes; but these Asiatics are not trustworthy people," interjected the English drummer. "Mr. Tissera is a pretty good and reliable man," he was told. "His place is in Ceylon, and not in America" replied the exasperated Englishman.

In order to find justification for the slogan, "White America," "White Australia," etc., many untenable objections are offered against the Orientals. It is asserted that on the Pacific Coast of North America the Asiatic and the Westerner have met; but they have not "mixed." The habits of mind and the modes of life of the Occidental and Oriental, it is claimed, are as

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dissimilar as the negative and positive poles of the battery and it is asserted therefore that there is no likelihood of the continental line between the Easterner and Westerner becoming extinct, yielding place to a wholesome blend of the two.

“When a Japanese widow sues a Chinese bachelor for breach of promise in New York, the unadaptability of the Oriental races does not seem particularly intense,” points out an editorial writer in the *Chicago Examiner* of recent date. The fact is that the Orientals in America and other Occidental countries have shown their willingness to meet the Westerners more than half way. It has been their unflinching aim and effort to sink their idiosyncrasies into oblivion. It has been their desire to put the brake of Oriental spiritualism on the American craze for the “almighty dollar.” They have endeavoured to correct the impractical in them by grafting on themselves Western practicability. The people of India, at home and abroad, are renowned for their staunch adherence to caste and religious forms. In the American and Canadian West they even have shown abundant proofs of being eager to cast aside these

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observances. With a view to conform to their new environment, many Sikhs have parted with their long hair and most of the immigrants have adopted the Western mode of dress—trousers, coats and evening caps. The Japanese have gone even farther than this. They have not only cast aside their kimonoes and wooden sandals ; their women have not only divested themselves of their loose, long, flowing single garment of variegated colours and, in lieu of these, adopted the garb worn by Occidentals of the same class ; but they have gone to the length of marrying and inter-marrying with Americans. They do not come to the Occident, like the Chinese, merely to earn money, save it, and, when a fortune is amassed transplant it to their native land. The Japanese comes to America to stay. He migrates to the Western continent in order to make the new world his home ; and his living there tends toward permanent good, as he improves land by reclaiming marshes and bogs. Nor does he lower wages. In certain kinds of work, such as domestic service, the Chinese and Japanese are receiving not only the same wages as do the Occidentals ;

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but in many cases they are in receipt of better salaries and emoluments, being the superiors of their white competitors. It is often asserted that the Orientals in the Occident live far more cheaply than the Occidentals ; but the Japanese have raised their standard of living, in many cases even aping the Westerners by adopting their costly "vices" of drinking, gambling, etc. So far as it lay in their power they have conscientiously tried to squarely meet the objections of the Occidentals, even by imitating the ugly features of Western civilization ; and they have succeeded in a marvellous manner in removing all causes for grievance.

The "crime of colour," however, is against them. They cannot bolt out of existence the fact that they, or their parents migrated from Asia. The American is prejudiced against their "colour." He considers himself "superior," not because of some sterling worth in him, but because of his "complexion" and his Occidental birth. Nothing that the Oriental does to conciliate the Westerner, therefore finds favour in the eyes of the latter. America annually receives, by the ship-load sun-burnt scum from

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the Southern countries of Europe. Many anomalies result from the migration of these Latins. However, they are being received without much agitation. The Orientals who are much superior to these men in morals, thrift, stick-to-it-iveness, patience, and in many cases physique, are not even tolerated. Their colour is a bar sinister against them. They do not hail from the continent of Europe. Colour and continent consciousness is urging the Canadian and American people to debar Orientals from their countries. Mobs set fires to their dwellings and drive them, at the point of revolvers, from their houses. The exclusion of the Chinese is already an accomplished fact, both in the United States and the Dominion of Canada and has been so for many years. Even students from China who come to the so-called "Land of the free and home of the brave," armed with transports and official papers, find upon landing insuperable difficulties and vexatious annoyances. President Theodore Roosevelt, who not long ago earned the good will of the Orient by serving as the "dove of peace" between Japan and Russia, has sent a gigantic armada of sixteen battleships, ostensibly

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on a 'peaceful' cruise ; but American newspapers and politicians openly declare that the real mission is to give the Japanese an idea of Uncle Sam's naval and military strength, and bully the Mikado into restraining the exodus of his subjects America-ward. The Canadian Government, for a year, has been perfecting measures to keep the so-called "Hindoos" from their territory, and the "land of the stars and stripes" is endeavouring to follow its neighbour as a close second in the matter of excluding Indians from the North American continent. The pet war-cry of both the Canadian and American has come to be "White North America," and the propagandists of the sentiment are gaining such an upper hand in several parts of both these countries of North America that a thinking man is obliged to pause and consider if the Orient shall have to wade through human blood to equality with the colour and continent-conscious American. No prophet can exactly foretell how or when this continent struggle is to end. Time alone will show whether the fight is to continue bloodless and as to which of the two contestants—the Orient or the

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Occident—will be worsted. Meanwhile it is of interest to watch the details of the developments and to remember that at the present time the sky is overcast with murky clouds and presents a frowning, threatening aspect.

WORKINGMEN IN INDIA AND AMERICA

The United States of America and India, compared with each other, present many striking contrasts : but nowhere is the difference more marked than in the status of the workingmen in the two countries. Wage-earners in the United States and India may, without exaggeration, be described as occupying diametrically opposite poles.

In India the labouring man earns a miserable pittance. His fare is scanty and poor. His clothing is shabby in appearance, insufficient to protect him from the inclemencies of weather, usually barely enough to cover his nakedness. He lives in a hovel, gloomy, dismal and unsanitary—unfit for human habitation. He has practically no amusement or diversions. His life is full of hard struggle. He lives from day to day in the shadow of famine, in dense ignorance and grinning poverty. His life is

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exposed to the dangers of malaria and plague. This is true of both the agricultural labouring man in the rural districts as well as the wage-earner in commercial and manufacturing centres.

Among certain classes of people in India there prevails positive aversion to physical labour. There are others who regard manual work as ungentle. The glory and dignity of working with the hands is not yet appreciated and understood in Hindostan.

For the agricultural labourer and wage-earner in India, on the one hand life spells poverty and dismal surroundings—on the other a kind of social ostracism which consigns him to the lowest rung of the social ladder.

The reverse is true in the United States.

No matter how poor the workingman may be, very rarely does he go without three "square" meals a day. Hardly a labouring man in America is without his "Sunday suit"—the *gala* dress in which he plumes himself on Sundays and holidays. Even those who dwell in tenement houses and work in "sweat shops"—which are regarded by sociologists and statesmen of the United States as the greatest menaces to the nation—live

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and work in more affluent circumstances, in more sanitary and pleasant conditions, than do the wage-earners of India. Without exception, every American working man and his family occasionally betake themselves to popular "shows" and theatrical performances, visit the public parks, private amusement grounds and woods for diversion and buy books and newspapers for improvement and delectation. In the home of almost every wage-earner in America may be found a piano, cottage organ or musical instrument of some kind, a sewing machine and household and labour-saving devices of various sorts. While the American workingman is at work, his wife spends two or three afternoons a week at the matinee. The children of the American labourer spend several pennies (an American penny is equal to half an anna) every day in buying sweetmeats and ice cream. They usually betake themselves to the "five cent theatres" one or two evenings a week—sometimes every evening—where they see moving pictures, hear monologues, illustrated songs and instrumental music. The workingman himself, as a rule, drinks his pail of beer, costing two and a half

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annas, at least every evening, perhaps oftener, and almost without fail smokes two or three, five or ten cent (two and a half or five annas) cigars.

In America the dignity of labour is not only comprehended but loved and respected. Americans believe that all opulence and progress both in an individual and national sense, hinge on labour. The American theory is that if a man eschews work, somebody else works in order to support him, or has laboured to make it possible for him to lead a life of slothfulness. Such men, it is popularly expressed, "work" people—that is to say, they are leeches and vampires.

The leisure class in America is limited. Of recent years millionaire parents have bequeathed swollen fortunes to worthless and lazy children, who, to-day, are living lives of voluptuousness. But, in the aggregate, the number of people who possess independent fortunes is not large. Thus it is that the abaters of physical labour and labourers rarely are met within the United States. Every one in America, at least in theory if not in practice, believes that : "All true work is sacred. In all true work, were it but true hand labour, there is something of divine-ness".

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With this high ideal of the divinity of labour, it follows as a matter of course that men and women are not socially ostracized merely because they work with their hands. Probably one of the most cogent reasons why labouring people are respected in America lies in the fact that, as a rule, they are intelligent and fairly well educated. Compulsory and free education gradually is wiping out illiteracy. The State is doing all in its power to provide every facility for popular education, and make it possible for the children of the poorest of poor wage-earners to imbibe at least the rudiments of the "Three R's". The solicitude of the government to do its duty in educating its wards and developing the best that is in them, is touching, especially to an Indian, four-fifths of the villages of whose home-land are without a school-house.

In addition to these educational facilities, playgrounds for physical culture and amusement, neighbourhood, centres for recreation and open squares in the midst of crowded districts for the promotion of sturdy growth, are provided at public expense. With these advantages, the children of wage-earners in the United States

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grow to manhood and womanhood with strong bodies and alert brains.

Another method employed to develop the intelligence of the labouring people and their children is the popular lecture arranged at public expense. In addition to these, the propaganda of the socialists and labour unions is of an educational character. A section of the press is conducted largely in the interests of the labouring people. Newspapers and magazines are sold at a price which makes it possible for the wage-earners and their children to keep in touch with the condition and progress of working people of other countries and become generally well-posted upon topics of general world-interest.

All these factors inspire in the minds of the children of American workingmen a desire to seek trade or professional training on graduation from grammar and high school. Manual training, industrial, commercial and technical schools are distributed all over the United States and are efficiently conducted and liberally supplied with the necessary appliances and apparatus for experiment and instruction along various lines. Many of such institutions hold their sessions in

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the evening and thus make it possible for day labourers to enlarge their knowledge and increase their earning power. Also, there are correspondence schools which enable men and women to study at home in their spare moments.

It is instructive to see the children of American labourers secure their education. Thousands of young boys and girls work a part of their time in restaurants, cafes, offices, factories and mills to pay for their board and lodging while studying at some industrial or commercial institution. Hundreds of doctors, lawyers and engineers yearly qualify themselves in this manner.

Besides the technical institutes and correspondence schools, the children of workingmen daily are acquiring professional training as apprentices in printing houses and founderies, steel plants and manufacturies, electric firms, mills and factories of various kinds. To be brief, Americans look askance at people who are without professional or trade-training of some sort.

Year by year the women of the United States are leaving their hearths and homes in order to engage in gainful occupations. In factories, mills and offices of all kinds and conditions,

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women work side by side with their wage-earning brothers. In fact, the so-called " genteel " professions like clerking, book-keeping, stenography, typewriting, cashiering and similar occupations, are almost solely monopolized by women. Thus men find it more and more necessary to confine themselves to working with the hands.

Men are realizing that physical labour is more remunerative than mere genteel work. In the United States the learned professions are no longer limited to those of Doctor of Divinity, Law or Medicine. The list already has been extended so as to include seventy or eighty other professions and is daily expanding. What at one time was looked upon as mere menial labour now is reckoned as a learned profession. Moreover, in America a man who is capable of doing anything that needs to be done can command from three to twelve rupees a day. Even the Negroes in the Southern United States are receiving in most localities seldom less than three or four rupees per diem for ordinary plantation work, their board and lodging being in addition to this wage.

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The wages in America are on the increase. A few years ago a rupee and a half per day with board and lodging was considered good wages for Negro labour on many of the Southern plantations. It may also be remarked incidentally that less than fifty years ago these Negroes, who to-day are earning up to six rupees a day, were slaves and obliged to work without being paid any wages, merely in return for their "keep", and very poor "keep," at that, in almost every instance.

In many kinds of service it is almost impossible to secure workmen or women in the United States, regardless of the wages paid. Domestic service may be mentioned as an instance. This is a branch to which the schools have only very recently begun to devote attention.

It has been estimated that nine-tenths of the people who amply are able to employ servants to do their housework are compelled to serve themselves.

It is interesting to observe how the American wage-earners spend their income. In nineteen hundred and one the United States government sent out special agents to inquire how wage

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earners or salaried men earning not over twelve hundred dollars during the year were spending their income. Their investigations are very carefully and powerfully summed up in an article published some time ago by an American magazine. The writer states :

“They found that the families averaged almost exactly five and one-third (5·31) persons, and that the incomes averaged \$. 827·19.

“From the bulletins issued by the Bureau of Labour, Washington, D. C., the writer compiles the following tables:—

Cost of living—food...	...	...	\$ 326·90
Cost of living other than food	...	„	441·64
The item for food is made up of the following sub-heads :			
Beef ...	...	...	55·31
Pork and Lard	...	...	37·26
Other Meat	...	...	9·78
Fish	...	...	8·01
Milk, Butter and Cheese	...	...	52·70
Vegetables and Fruit	48·80
Flour, Meat and Bread	29·20
Poultry and Eggs	26·28
Sugar and Molasses...	17·45

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Tea and Coffee	16·04
Vinegar, Pickles, Condiments	...			2·0 5

Of the total for beef (\$ 53·31) about one-eleventh (\$ 5·26) is for salt beef. Of the cost of pork and lard (\$ 37·26) about one-fourth (\$ 9·35) is for lard and the averages for flesh and for salt pork almost balance. Of the (\$ 9·78) for other meats, include mutton, lamb and veal. The milk, butter and cheese bills are respectively \$ 21·32, 28·76, and \$ 2·62. Poultry, \$ 9·49 ; eggs, \$ 16·79. Of the vegetables, and fruits \$ 48·30, potatoes 12·39, vegetables, \$ 18·85; fruit 16·52 flour and meal the latter term signifying the flour of millet 16·76 bread \$ 12·44, these two items totaling \$ 29·20. Sugar. \$ 15·76; molasses, \$ 1·69; total, \$ 17·45. Tea, \$ 5·30 ; coffee, \$ 10·74 ; total, \$ 16·84."

Of the cost of living other than food, (441·64) the following is the analysis :

Clothing	...	...	...	...	\$ 107·91
Rent	...	...	...	...	„ 99·53
Fuel and Light	...	...	...	...	„ 40·34
Furniture and Utensils	„ 26·28
Liquor and Tobacco	„ 23·36

A Dollar approximately is three rupees.

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Sickness and Death	\$ 20·52
Amusement and vacation	12·30
Religion and Charity	9·99
Labour and other Organization fees	...	..	..	8·99
Books and Newspapers	...	...	..	8·38
Surplus	...	...	...	58·65

“The food bill, it will be noted, is a little over three-eighth of the total income; the clothing bill a little more than one-eighth; the two together just a trifle over half of the total income.

“The rent-bill (\$99·53) is nearly equivalent to the clothing bill (\$107·91).

“Nearly one-fifth of the item, fuel and light (\$40·34) is for light alone, *e. g.*, \$8·15.

“Those who own houses save the rent (\$99·53). They have, however, to spend, on an average, \$18·92 as payments of taxes and mortgages.

“Education is an item conspicuous by its absence. We are therefore reminded that this is a country of free schools. That, however, does not mean that these millions of working families are not paying their share of the cost of schooling children, the school bill. It is from his rent collections that the landlord

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pays his tax bills. The tenant is therefore the real taxpayer”.

These statistics give a clear insight into the life of the average workingman in America. The writer has not at his command similar figures regarding the Indian workingman. But if such figures were forthcoming they would present a very marked contrast.

While the half-starved and half-clad farmers and working people of India still slumber in utter ignorance of the abuses and disabilities under which they labour and of the birth-rights and privileges of which they are deprived, the average workingman in America is actively engaged in “kicking.” The slogan of the wage-earners of the American continent is: that it is the wage-earner who produces wealth; that they, and not the capitalists, should be in possession of the tools and machinery of production, that all the production should go to the producers and the financiers should not be allowed to pocket the lion’s share. Labourers, with this end in view, are uniting in labour unions and socialist parties.

To an Oriental who compares the conditions of the-working people in India and America, the

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active propaganda of these labour and socialist workers presents food for much thought. Not but that the working men of America should struggle to reach the highest pinnacle of prosperity, such appearing to be the trend of the economic movement on the American continent. Only, he feels it is lamentable that the working people of India live in the direst squalor and grimmest poverty and are completely ignorant of their own conditions and of the movements that are bringing prosperity to the working people of other countries and continents.

THE SIPRIT OF THE WEST

All West is not West. The "West" has an "East" to it—which he who runs may see.

The truth of the last statement begins to dawn upon the Indian traveller soon after his landing in the new world. The appalling confusion in terms at first dazes and dumbs him. At times he feels he never will be able to master their inexplicable intricacies. The words "East" and "West" are used in interminable ways—and what mortally disconcerts him is that they appear to be employed in an inside turned-out manner. Soon he learns to overcome this difficulty. First comes the intellectual understanding. He realizes, in a dim way, that he is in a country antipodal in ways more than one to Hindostan. He begins to call "East," "The Orient"—what he used to style "West," he names "the Occident," or, to make sure, "Europe." Just for fun, at times he calls Asia "the Far East"—but this only at odd moments. After the intellectual understanding comes a period when the change sinks deeply into his inmost consciousness. Then, what appeared to him "West" apporions itself into

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three great parts—"Way down East"—"West," or sometimes, "Middle West"—and "Out West." or "Way out West."

The term "way" is a shortened form of "away". At first the stranger is apt to smile blandly when it is used. When a Bostonian or a New Yorker talks of Buffalo, a city a few hundred miles distant from either point, as "Way out West" he cannot but smile. Provincialism is hardly a thing that an inhabitant of India is looking for in America—and when something which evidences it comes to his notice, he just smiles. The word "way" remains meaningless until the Indian traveller has crossed the continent. When he undertakes a trip from "Way down East New Haven" to "Way out West California" and spends almost a week, travelling night and day, aboard a sixty-mile-an-hour express train, he begins to fathom the meaning.

But it is not merely a matter of miles to which the terms "Way down East" and "Way out West" owe their origin. Miles certainly did have something to do with the coining of these phrases. When they first were introduced into the language, only a strip of land on the

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atlantic coast had been cleared of the jungle and settled. The rest of the country was still full of bush and bramble and trees, infested with wild animals of every species, and with wilder natives of the land. No wonder that in those days even a hundred miles from the inhabited regions appeared "Way out West."

The words, coined to meet an exigency, have come to stay. In an unmistakable manner they indicate that: "The West" has both an "East" and a "West" to it. What may be called the "East of America" is as distinct from the "West of America" as Asia is different from Europe—as Europe from America—for certainly the latter named continents present great contrast. The one is old and effete—the other young and full of life. The one is fettered by custom, prejudice and precedent—the other is free as the air. The people inhabiting the one owe their allegiance to the past. They are enslaved by "good form", by conventionality. They use a certain amount of "nasal twang"—intonate their "cawnts" and "shawnts" in a certain "approved" style. They can take a step with their legs just so many inches apart. They walk a block in just so

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many minutes. Their waists have to be of a size that the two hands can span. Their feet must be of the dimensions of "Cinderella's." They have to go to the church to which they have been brought up. They will not betake themselves to places of amusement and recreation that are not in "fashion." They love to "follow suit", to do as everyone else does—profess adoration for a fad which is The fad of the moment.

The other people live as they "D—please". If their dress does not shock the canons of conventionality they feel as if their mission in life has remained unfulfilled. They avoid ruts. To contradict what their forefathers said—to contradict what they, themselves, said years ago, or yesterday, or the preceding minute, they consider their birthright. They do not walk, they run, they rush after you. They do not profess allegiance to worn-out creeds. They make a new God, set up a new Deity every day. They "live", love and hope. "Devil-may-care" expresses their attitude towards life. Fortunes are made and unmade—made over again and lost once more—but faith is not lost. Hope con-

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tinues to be rosy. The brain and muscle are well-supplied with red corpuscles.

Such is "East" and such is "West".

The "Middle-West" is hybrid— a coalescence of the "East and "West"—of conventionality and freedom—of suppression and expression—of following in the footsteps of forefathers and constantly forging ahead, bulging forward, hewing out new paths for themselves.

The American Dollar is supposed to contain one hundred cents. "Out West" you feel that this is not the case. There, your impression is that the American Dollar has but twenty cents. The five-cent-piece is the coin of the lowest denomination that changes hands in the Pacific Coast country.

The "Easterner"—not the "Oriental," mind you—who in "Wat down East" is in the habit of buying his morning and evening paper for a cent. apiece, gasps when he presents a "nickel," as the five-cent-piece is known "Out West," and the newsboy keeps the change. Good form prohibits haggling over a bargain; so the "Easterner" consoles himself and accepts the inevitable with outward gracefulness. But the

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next time the newsboy keeps the change, it proves too much for even the equanimity of an "Easterner." He politely asks the boy to produce the balance. The news-seller gives him a look, that, as the "Westerners" say, "fixes the tenderfoot."

When the "Easterner" goes "Out West" he goes with certain set notions—much the same as an English subalteran leaves London for some station in interior-India; or an American missionary goes to the "heathen" lands to dispense "light". The "Easterner" considers himself the custodian of absolute verity—the "Westerner" a semi-barbarain. In his estimation, all culture is confined to the East—to New England—to concord. Emerson, Thoreau, Whittier, Lowell, Poe, Longfellow and even Whitman, the rugged writer of strenuous poems, all were born in the East. "What has the west produced in the form of literature, art metaphysics?" the "Easterner" asks himself excitedly, almost in derision.

His boast probably is correct. Perhaps the "Westerner" is somewhat uncouth in manner and curt in language. Essentially he has the

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pioneer spirit—he is willing to take a chance—to put up with all manner of difficulties. He is used to calling a spade a spade. There is a spontaneity in open, frank, even terse language that no polish, no gloss, no surface culture can out-vie. There is a strenuosity, a purposefulness, a hit-the-nail-square-on-the-head ness, a combination of lucidity and forcefulness that sand-papered words lack. There is so much expression in the rugged, uncouth hand-clasp, a warmth, an ardour, that the “Just-so manner falls utterly flat beside it.

“Way out west” they have a happy-go-lucky, style. Their attitude towards life may be gauged from their count of the cents in a dollar. They spend money as they make it.

Their part of the land offers unlimited opportunities. Rich in mineral and material wealth, it barely has been tackled. Forests stand in their virgin grandeur, fish abound in the salt sea and fresh-water lakes. Land is fertile and agricultural science is their bond slave. Fruit culture offers them not only a congenial occupation, but proves as well a paying profession. They can afford to be “Devil-may-care.”

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In one respect only are "Westerners" small-minded. Their treatment of the Asiatic-immigrant brands them as a set of ignorant nincompoops. If a "western" labourer cannot hold his own in his native land and with diverse advantages of education and association, against Chinese or Japanese coolies, the sooner the wheel of evolution rolls over him and blots him out of existence, the better. All "Westerners" are not narrow-minded in this respect. Only the hoodlums, the "blather skites" and daemagogue politicians are up in arms against the Asiatic coolies.

After all, the question as to whether Asiatic immigrants shall or shall not be permitted to settle in America and compete with American labourers, resolves itself into a study of evolution of the survival of the fittest. If the Asiatics are "the fittest," eventually they will find the gates of the American Continent open for their entrance, in the natural course of events. If they are "the fittest," all the rules and reactionary regulations that American legislators can devise will not be able to effectually bar them out. That they continue to find their way to the American

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Continent in spite of repressive measures, would seem to point out that they are "the fittest." The very fact that Americans try to bar them out is a further proof that they are "the fittest." Show of force, in circumstances of this kind, implies weakness. Americans are resorting to brute force to put down their Asiatic competitors. This, in itself, reveals the strength of the Orientals. The Asiatics come to this country, uneducated, without advantages of any sort. They work hard, live frugally, and as a consequence of their eternal diligence, are able to work the luxury-loving Americans who are backed up by educational and other advantages undreamed of by the "yellow peril," out of their positions, by the mere force of innate superiority.

Hitherto the "Westerners" chiefly confined their attacks to the Chinese. The principal cause of their antipathy was given out to be because the Chinaman was "too stingy with his money." The Jap met with little or no opposition. He imitated the American, put on gold-rimmed spectacles, twenty-five-dollar suits, white shirts and well-laundered linen. The "Westerners" thought that he was

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not only a money-maker, but a money-spender as well. Thus the Jap escaped the hatred of the people of the West. But since some time the "Westerners" have changed their attitude towards the Jap. They have declared war upon the Japanese immigrants in their part of the country, and are insulting and maltreating them with a view to forcing the United States Legislature to pass a bill that will stop their future incoming. The "Westerner's" philosophy seems to be that unless the Asiatic is as much a spend-thrift as he himself is, (which never will be the case) he is an undesirable citizen.

The last few months have seen the people of the west take an offensive stand in regard to the Indian immigrants. Their number is very few, and they are thinly scattered through several Western States. Riots have taken place at Bellingham, Washington, and show of force is threatened in several other cities of the West.

It appears that the West is not only up in arms against the Mongolian race, but also against such Asiatics as belong to the Aryan branch. The slogan of this propaganda is: "Stop the Asiatic without regard to the nationality or coun-

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try, education or attainments, of the immigrant."

Barring this one weak point, "the spirit of the West" will lead the world. The "Westerners" are leading the "Easterners" by the nose.

Where else in the world but in the American West would you find a town of two thousand inhabitants, started two years ago, which can boast of electric lights, electric street railways, water-works, a telephone system, an organised fire-fighting force and five banks doing a roaring business six days in the week. Yet such is no phenomenon in the West.

It is impossible to "bluff" the "Westerner." He constantly forestalls you.

"How did you get your knowledge—from the school-house or from the Varsity?" the writer asked a prominent Seattle-ite.

"Fudge? We have no use for the school-house. The University does not appeal to us," he replied.

"My first question still remains unanswered." But the Seattle-ite never answered it.

That is the orthodox "Western spirit". No

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"Westerner" ever was known to stop to answer your questions. He feels that you ought to help yourself. So confident is he of his own ability to solve any riddle, accomplish any task, that he expects the same of you. If you are not capable of looking out for yourself, he feels that the sooner you are down and out, the better it will be for all concerned.

To the "West," people from all parts of the world have emigrated, from the nooks and corners of Europe as well as from Asia and from other points of America. They mingle with each other, and a jargon of languages is spoken.

"Out West" no one needs to learn geography, history or languages from books or instructors. The writer once had occasion to work on a battleship that was being built in a Western town in Uncle Sam's domain. He was detailed by the "boss" to help a Hungarian-American blow holes in the armor-plate of the boat. The Hungarian, in order to make fun at the expense of the swarthy Hindoo from India's coral strand, recited the Lord's Prayer in thirteen European languages. Yet, in his soiled overalls, the workman, earning four

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dollars a day, did not impress one as a man who knew thirteen languages.

A Russian Jew woman, whose husband owns a small grocery store in a "Western" city, and who waited on customers while her husband peddled groceries from door to door, was known by the writer to be able to speak seventeen different languages. Yet she looked to be an ignorant woman who would do well if she could speak her native tongue correctly.

While at work, "Westerners" talk of traditions, mythology and history. They discuss religion and philosophy and those tainted with Socialism can read sermons on Economics and Sociology to the professors of those subjects in colleges and universities. To do physical work alongside of them is a rare education.

This does not mean, however, that they have made no provision for education. Their facilities for primary and higher education are such that another couple of centuries of British rule in India will not be able to outstrip or perhaps even overtake what they possess to-day. Grammar and high schools are provided every-

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where, and are absolutely free. Even the universities do not charge tuition. In many instances books, stationery, etc., are provided at the cost of the State. Agricultural and technical education is at a high premium, receiving great support from the State as well as the public.

The schools and universities of the "West," instead of running counter to the "spirit of the West," are accentuating and accelerating it. As a unit, the teachers are engaged in instructing their pupils that all labour is holy—that pride of opinion is profitless—that the man who wins the race of life is the one who weds his physical with the mental and spiritual—the one, who not only thinks, but who works. This is the true spirit of the "West." It has been described by a "Western" poet in a little poem which he has named : "Dig Deeper Down."

The Concord sage has told us,
"Hitch your wagon to a star."

If you do you go a-drifting,
Never knowing where you are.
On a misty mere of moonshine,
A poor derelict you'll swim;

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You'd better far look downward, and
Then buckle in with vim,
Drilling down, deeper down,
With a tool of diamond crown,
To the wealth that lies beneath us,
At the "forty thousand level,"
And what the Lord don't give you here,
You can wrest it from the Devil;
You can wrest it from the Devil, deeper
down,
Do not waste your time in dreamings
Of the diamonds in the skies !
Distant prospects are deceiving
And are trying on the eyes.
'Tis a figment of the fancy,
Thus to try a comet's flight,
Just to seek fictitious brilliance
Through the darkness of the night.
So go down, deeper down,
If you'd win a starry crown !
It is not in far-off spaces,
But in hidden depths below,
Where the richest of all jewels
Flash their adamantine glow!
Flash their scintillating, glow, deeper down!

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Everything which man possesses,
Or inherits from his birth,
Never came from upper cloudland,
But 'twas dug from out the earth !
If Truth is what we're after,
She lives deep down in a well ;
So drive the drill in deeper,
Penetrate the hole to hell ;
Driving down, deeper down,
And the end the work will crown !
Put your soul in downward boring,
Not in upward struggles blind ;
'Tis by boring, not by soaring,
Fattest dividends you'll find,
Richest dividends you'll find, deeper down !

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